

Leathrine Rachel Halsey.
Nov. '19.



ECLECTIC ENGLISH CLASSICS

Addison's Sir Roger de Coverley
(Underwood)

Arnold's Sohrab and Rustum
(Tanner)

Bunyan's Pilgrim's Progress (Jones
and Arnold)

Burke's Conciliation with America
(Clark)
Speeches at Bristol (Bergin)

Burns's Poems—Selections (Ven-
able)

Byron's Childe Harold (Canto IV),
Prisoner of Chillon, Mazeppa,
and other Selections (Venable)

Carlyle's Essay on Burns (Miller)

Chaucer's Prologue and Knight's
Tale (Van Dyke) . .

Coleridge's Ancient Mariner (Gar-
rigues)

Cooper's Pilot (Watrous)
The Spy (Barnes)

Defoe's History of the Plague in
London (Syle)
Robinson Crusoe (Stephens)

De Quincey's Revolt of the Tartars

Dickens's Christmas Carol and
Cricket on the Hearth (Wanna-
maker)
Tale of Two Cities (Pearce)

Dryden's Palamon and Arcite
(Bates)

Eliot's Silas Marner (McKittrick)

Emerson's American Scholar, Self-
Reliance, Compensation (Smith)

Franklin's Autobiography (Reid)

Goldsmith's Vicar of Wakefield
(Hansen)

Gray's Elegy in a Country Church-
yard, and Goldsmith's De-
serted Village (Van Dyke)

Hughes's Tom Brown's School Days
(Gosling).

Irving's Sketch Book—Selections
(St. John)
Tales of a Traveler (Rutland)

Lincoln's Addresses and Letters
(Moore)

Address at Cooper Union; and
Macaulay's Speeches on Copy-
right (Pittenger)

Macaulay's Essay on Addison
(Matthews)
Essay on Milton (Mead)
Essays on Lord Clive and Warren
Hastings (Holmes)
(S.95b)

Macaulay's Lays of Ancient Rome
and other Poems (Atkinson)
Life of Johnson (Lucas)
Speeches on Copyright; and Lin-
coln's Address at Cooper Union
(Pittenger)

Milton's L'Allegro, Il Penseroso,
Comus, Lycidas (Buck)
Paradise Lost. Books I and II
(Stephens)

Old Ballads (Morton)

Old Testament Narratives (Bald-
win)

Poe's Selected Poems and Tales
(Stott)

Pope's Homer's Iliad. Books I, VI,
XXII, XXIV
Rape of the Lock, and Essay on
Man (Van Dyke)

Ruskin's Sesame and Lilies
(Rounds)

Scott's Abbot
Ivanhoe (Schreiber)
Lady of the Lake (Bacon)
Marmion (Coblentz)
Quentin Durward (Norris)
Woodstock

Shakespeare's As You Like It
(North)
Hamlet (Shower)
Henry V (Law)
Julius Cæsar (Baker)
Macbeth (Livengood)
Merchant of Venice (Blakely)
Midsummer Night's Dream
(Haney)
The Tempest (Barley)
Twelfth Night (Weld)

Southey's Life of Nelson

Stevenson's Inland Voyage, and
Travels with a Donkey (Arm-
strong)
Treasure Island (Fairley)

Swift's Gulliver's Travels (Gaston)

Tennyson's Idylls of the King. Se-
lections (Willard)
Princess (Shryock)

Thackeray's Henry Esmond (Bis-
sell)

Washington's Farewell Address, and
Webster's First Bunker Hill
Oration (Lewis)

Webster's Bunker Hill Orations

Wordsworth's Poems—Selections
(Venable)

ECLECTIC ENGLISH CLASSICS

THE PILGRIM'S PROGRESS

FROM THIS WORLD TO THAT WHICH IS TO COME

DELIVERED UNDER THE SIMILITUDE OF

A DREAM

WHEREIN IS DISCOVERED THE MANNER OF HIS SETTING OUT
ON HIS DANGEROUS JOURNEY AND SAFE ARRIVAL
AT THE DESIRED COUNTRY

By JOHN BUNYAN

I have used similitudes, Hos. xii. 10

EDITED BY

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BUNYAN'S PILGRIM'S PROGRESS

INTRODUCTION

I. LIFE OF BUNYAN

By Thomas Babington Macaulay

(Abridged from the account in the *Encyclopedia Britannica*)

John Bunyan (1628-1688), the most popular religious writer in the English language, was born at Elstow, about a mile from Bedford, in the year 1628. He may be said to have been born a tinker. The tinkers then formed a hereditary caste, which was held in no high estimation. They were generally vagrants and pilferers. Bunyan's father was more respectable than most of the tribe. He had a fixed residence, and was able to send his son to a village school where reading and writing were taught.

The years of John's boyhood were those during which the Puritan spirit was in the highest vigor all over England; and nowhere had that spirit more influence than in Bedfordshire. It is not wonderful, therefore, that a lad to whom nature had given a powerful imagination and sensibility which amounted to a disease, should have been early haunted by religious terrors. Before he was ten, his sports were interrupted by fits of remorse and despair; and his sleep was disturbed by dreams of fiends trying to fly away with him. As he grew older, his mental conflicts became still more violent. The strong language in which he described them has strangely misled all his biographers except Mr. Southey. It has long been an ordinary practice with pious writers to cite Bunyan as an instance of the supernatural power of divine grace to rescue the human soul from the lowest depths of wickedness. He is called in one book the most notorious of profligates; in another, the brand plucked from the burning. There cannot be a greater mistake than to infer from the strong expressions in which a devout man bemoans his exceeding sinfulness, that he led a worse life than his neighbors. It is quite certain that Bunyan was at eighteen, what, in any but

the most austere puritanical circles, would have been considered as a young man of singular gravity and innocence. It does not appear from his own confessions, or from the railing of his enemies, that he was ever drunk in his life. One bad habit he contracted, that of using profane language; but he tells us that a single reproof cured him so effectually that he never offended again. The worst that can be laid at the charge of this poor youth, whom it has been the fashion to represent as the most desperate of reprobates, is, that he had a great liking for some diversions, quite harmless in themselves, but condemned by the rigid precisians among whom he lived, and for whose opinion he had a great respect. The four chief sins of which he was guilty were dancing, ringing the bells of the parish church, playing at tipcat, and reading the history of Sir Bevis of Southampton.

When he was about seventeen, the ordinary course of his life was interrupted by an event which gave lasting color to his thoughts. He enlisted in the army, and served in the decisive campaign of 1645. A few months after he returned home, Bunyan married. His wife had some pious relations, and brought him as her only portion some pious books. And now his mind, excitable by nature, very imperfectly disciplined by education, and exposed, without any protection, to the infectious virulence of the enthusiasm which was then epidemic in England, began to be fearfully disordered. In outward things he soon became a strict Pharisee. He was constant in attendance at prayers and sermons. His favorite amusements were, one after another, relinquished, though not without many painful struggles. In the middle of a game of tipcat he paused, and stood staring wildly upwards, with the stick in his hand. He had heard a voice asking him whether he would leave his sins and go to heaven, or keep his sins and go to hell; and he had seen an awful countenance frowning on him from the sky.¹ The odious vice of bell-ringing he re-

¹ Once he dreamed that he saw the face of heaven as it were on fire, the firmament crackling and shivering with the noise of mighty thunder, and an archangel flew in the midst of heaven, sounding a trumpet, and a glorious throne was seated in the east, whereon sat one in brightness like the morning star. Upon which he, thinking it was the end of the world, fell upon his knees and said, "Oh, Lord, have mercy on me! What shall I do? The Day of Judgment is come, and I am not prepared." (Froude.)

nounced; but he still for a time ventured to go to the church tower and look on while others pulled the ropes. But soon the thought struck him that, if he persisted in such wickedness, the steeple would fall on his head; and he fled in terror from the accursed place. To give up dancing on the village green was still harder; and some months elapsed before he had the fortitude to part with his darling sin. When this last sacrifice had been made, he was, even when tried by the maxims of that austere time, faultless. All Elstow talked of him as an eminently pious youth. But his own mind was more unquiet than ever. Having nothing more to do in the way of visible reformation, yet finding in religion no pleasures to supply the place of the juvenile amusements which he had relinquished, he began to apprehend that he lay under some special malediction; and he was tormented by a succession of fantasies which seemed likely to drive him to suicide or to Bedlam.

At one time Bunyan was disturbed by a strange dilemma: "If I have not faith, I am lost; if I have faith, I can work miracles." He was tempted to cry to the puddles between Elstow and Bedford, "Be ye dry," and to stake his eternal hopes on the event. Then he took up a notion that the day of grace for Bedford and the neighboring villages was past. Then he was troubled with a maniacal impulse which prompted him to pray to the trees, to a broomstick, to the parish bull. As yet, however, he was only entering the valley of the shadow of death. Soon the darkness grew thicker. Hideous forms floated before him. Sounds of cursing and wailing were in his ears. His way ran through stench and fire, close to the mouth of the bottomless pit. He began to be haunted by a strange curiosity about the unpardonable sin, and by a morbid longing to commit it. But the most frightful of all the forms which his disease took was a propensity to utter blasphemy, and especially to renounce his share in the benefits of the redemption. He had done what could not be forgiven. He had forfeited his part of the great sacrifice. Like Esau, he had sold his birthright; and there was no longer any place for repentance. "None," he afterwards wrote, "know the terrors of those days but myself." He has described his sufferings with singular energy, sim-

plicity, and pathos. One ancient man of high repute for piety, whom the sufferer consulted, gave an opinion which might well have produced fatal consequences. "I am afraid," said Bunyan, "that I have committed the sin against the Holy Ghost." "Indeed," said the old fanatic, "I am afraid that you have."

At last the clouds broke; the light became clearer and clearer; and the enthusiast who had imagined that he was branded with the mark of the first murderer, and destined to the end of the arch-traitor, enjoyed peace and a cheerful confidence in the mercy of God. Years elapsed, however, before his nerves, which had been so perilously overstrained, recovered their tone. He joined a Baptist society in Bedford;¹ after he had been some time a member of the congregation, he began to preach; and his sermons produced a powerful effect. He was indeed illiterate; but he spoke to illiterate men. The severe training through which he had passed had given him such an experimental knowledge of all modes of religious melancholy as he could never have gathered from books; and his vigorous genius, animated by a fervent spirit of devotion, enabled him not only to exercise a great influence over the vulgar, but even to extort the half-contemptuous admiration of scholars.

Counter-irritants are of great use in moral as in physical diseases. It would seem that Bunyan was finally relieved from the internal sufferings which had embittered his life, by sharp persecution from without. He had been five years a preacher, when the Restoration put it in the power of the Cavalier gentlemen and clergymen all over the country to oppress the dissenters;² and of all the dissenters whose history is known to us, he was the most hardly treated. In November 1660 he was flung into Bedford jail; and there he remained with some intervals of partial and precarious liberty, during twelve years. His persecutors tried to extort from him a promise that he would abstain from preaching; but he was convinced that he was divinely set apart and com-

¹ Mr. John Gifford was the pastor of this congregation. "From being one of the most debauched of the Royalist officers," he "had become minister of a Non-Conformist church at Bedford."

² Not members of the Church of England.

missioned to be a teacher of righteousness, and he was fully determined to obey God rather than man. He was brought before several tribunals, laughed at, caressed, reviled, menaced, but in vain. He was facetiously told that he was quite right in thinking that he ought not to hide his gift; but that his real gift was skill in repairing old kettles. He was told that if he would give up preaching, he would instantly be liberated. He was warned that if he persisted in disobeying the law he would be liable to banishment, and that if he were found in England after a certain time, his neck would be stretched. His answer was, "If you let me out to-day, I will preach again to-morrow." Year after year he lay patiently in a dungeon, compared to which the worst prison now to be found in the island is a palace. His fortitude is the more extraordinary because his domestic feelings were unusually strong. Indeed, he was considered by his stern brethren as somewhat too fond and indulgent a parent. He had several¹ small children, and among them a daughter (Mary) who was blind, and whom he loved with peculiar tenderness. He could not, he said, bear even to let the wind blow on her; and now she must suffer cold and hunger; she must beg; she must be beaten; "yet," he added, "I must, I must do it." While he lay in prison, he could do nothing in the way of his old trade for the support of his family. He determined, therefore, to take up a new trade. He learned to make long-tagged thread laces; and many thousand of these articles were furnished by him to the hawkers. While his hands were thus busied, he had other employments for his mind and his lips. He gave religious instruction to his fellow-captives, and formed among them a little flock, of which he was himself the pastor. He studied indefatigably the few books which he possessed. His two chief companions were the *Bible* and Fox's *Book of Martyrs*. His knowledge of the *Bible* was such that he might have been called a living concordance.

At length he began to write, and though it was some time before he discovered where his strength lay, his writings were not unsuccessful. They were coarse, indeed, but they showed

¹ Bunyan had five children by his first marriage. Mary and Elizabeth died before their father; Sarah, Thomas, and Joseph survived him. "His heroic (second) wife Elizabeth died four years after him, in 1692."

a keen mother wit, a great command of the homely English tongue, an intimate knowledge of the English *Bible*, and a vast and dearly bought spiritual experience.

During the years which immediately followed the Restoration, Bunyan's confinement seems to have been strict. But as the passions of 1660 cooled, as the hatred with which the Puritans had been regarded while their reign was recent gave place to pity, he was less and less harshly treated. The distress of his family, and his own patience, courage, and piety, softened the hearts of his persecutors. Like his own Christian in the cage, he found protectors even among the crowd at Vanity Fair. At length the prisoner was suffered to pass most of his time beyond the walls of the jail, on condition, as it should seem, that he remained within the town of Bedford.

Before he left his prison he had begun the book which has made his name immortal. The history of that book is remarkable. The author was, as he tells us, writing a treatise, in which he had occasion to speak of the stages of the Christian's progress. He compared that progress, as others had compared it, to a pilgrimage. Soon his quick wit discovered innumerable points of similarity which had escaped his predecessors. Images came crowding into his mind faster than he could put them into words,—quagmires and pits, steep hills, dark and horrible glens, soft vales, sunny pastures, a gloomy castle of which the courtyard was strewn with skulls and bones of murdered prisoners, a town all bustle and splendor, like London on the Lord Mayor's Day, and the narrow path, straight as a rule could make it, running on up hill and down hill, through city and through wilderness, to the Black River and the Shining Gate. He had found out, as most people would have said, by accident, as he would doubtless have said, by the guidance of Providence, where his powers lay. He had no suspicion, indeed, that he was producing a masterpiece. He could not guess what place his allegory would occupy in English literature; for of English literature he knew nothing. He had no assistance. Nobody but himself saw a line till the whole was complete. He then consulted his pious friends. Some were pleased. Others were much scandalized. It was a vain story, a mere romance,

about giants, and lions, and goblins, and warriors, sometimes fighting with monsters, and sometimes regaled by fair ladies in stately palaces. There had been a time when the cant of such fools would have made Bunyan miserable. But that time was past; and his mind was now in a firm and healthy state. He saw that in employing fiction to make truth clear and goodness attractive, he was only following the example which every Christian ought to propose to himself; and he determined to print.

The Pilgrim's Progress stole silently into the world. It is probable that during some months the little volume circulated only among poor and obscure sectaries. But soon the irresistible charm of a book which gratified the imagination of the reader with all the action and scenery of a fairy tale; which exercised his ingenuity by setting him to discover a multitude of curious analogies; which interested his feelings for human beings, frail like himself, and struggling with temptations from within and from without; which every moment drew a smile from him by some stroke of quaint yet simple pleasantry, and nevertheless left on his mind a sentiment of reverence for God and of sympathy for man, began to produce its effect. In 1678 came forth a second edition with additions; and then the demand became immense. In four following years the book was reprinted six times. The eighth edition, which contains the last improvements made by the author, was published in 1682, the ninth in 1684, the tenth in 1685.

In 1684 appeared the second part of *The Pilgrim's Progress*. In 1682 appeared *The Holy War*, which if *The Pilgrim's Progress* did not exist, would be the best allegory that ever was written.

Bunyan's place in society was now very different from what it had been. There had been a time when many dissenting ministers, who could talk Latin and read Greek, had affected to treat him with scorn. But his fame and influence now far exceeded theirs. He had so great an authority among the Baptists that he was popularly called Bishop Bunyan. His episcopal visitations were annual. From Bedford he rode every year to London, and preached there to large and attentive congregations. From London he went his circuit

through the country, animating the zeal of his brethren, collecting and distributing alms, and making up quarrels. The magistrates seem in general to have given him little trouble.

Bunyan did not live to see the Revolution. In the summer of 1688 he undertook to plead the cause of a son with an angry father, and at last prevailed on the old man not to disinherit the young one. This good work cost the benevolent intercessor his life. He had to ride through heavy rain. He came drenched to his lodgings on Snow Hill, was seized with violent fever, and died in a few days. He was buried in Bunhill Fields. Many Puritans are said to have begged with their dying breath that their coffins might be placed as near as possible to the coffin of the author of *The Pilgrim's Progress*.

The fame of Bunyan during his life, and during the century which followed his death, was indeed great, but was almost entirely confined to religious families of the middle and lower classes. It is a significant fact that, till a recent period, all the numerous editions of *The Pilgrim's Progress* were evidently meant for the cottage and the servants' hall. In general when the educated minority and the common people differ about the merit of a book, the opinion of the educated minority finally prevails. *The Pilgrim's Progress* is perhaps the only book about which, after the lapse of a hundred years, the educated minority has come over to the opinion of the common people.

2. THE TEXT

The Pilgrim's Progress presents a serious problem to editors. How to do away with those unnecessary and confusing usages in form or expression which exist in the original text, without marring its crispness and vigor or destroying its quaint flavor, thus making it totally uncharacteristic of Bunyan, is a question admitting no wholly adequate solution. The basis of this edition is, in all essential points, the second edition, published in 1678. Bunyan himself saw this second edition, adding to it whole episodes, such as that of Mr. Worldly-wiseman, as well as other matter. The text of this edition has been preserved unaltered, except for the adoption of modern orthography and punctuation. The sign of the possessive, quotation marks, and paragraph in-

dentation have all been supplied according to current usage. An attempt is made to have the dialogue form consistent by placing parentheses about those verbs of saying which intrude unnecessarily. To minimize the constant use of semi-colon and colon, new sentences have occasionally been formed. While a facsimile of Bunyan's text is more satisfactory to the scholar, to the average reader of *The Pilgrim's Progress*, such modernizing of the form is necessary.

Bunyan's own summaries, "windows" he called them, are included as a part of the text.

3. BIBLIOGRAPHY

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4. CHRONOLOGICAL TABLE

1625	Charles I.	
1628	Petition of Right.	Birth of Bunyan; baptism at Elstow in November.
1631	Birth of Dryden.	
1637	Publication of "Lycidas."	
1642	Civil War breaks out.	
1645	Battle of Naseby.	Bunyan enters the army.
1648	Commonwealth.	Bunyan leaves the army. ? Bunyan's first marriage.
1649	Execution of Charles I.	
1650		Birth of Mary, his blind daughter.
1651	Publication of "Holy Living and Dying."	
1653	Protectorate.	
1654		Birth of Elizabeth.
1656		Publication of "Some Gospel Truths Opened."
1657		Bunyan devotes himself to preaching.
1659		? Bunyan's second marriage.
1660	Restoration of Charles II.	Bunyan arrested and thrown into Bedford jail.
1661	Birth of DeFoe.	
1664	War with Holland.	
1665	Plague in London.	
1666		Publication of "Grace Abounding."
1667	"Paradise Lost."	
1672	Declaration of Indulgence. Birth of Addison.	Bunyan freed from prison.
1678		Publication of "The Pilgrim's Progress" Part I, two editions appearing this year.
1680		Publication of "The Life and Death of Mr. Badman."
1682		Publication of "The Holy War."
1684		Publication of "The Pilgrim's Progress," Part II.
1685	James II.	
1688	Revolution. William and Mary. Birth of Pope.	Death of Bunyan at Snow Hill, London, on August 31.

THE AUTHOR'S APOLOGY FOR HIS BOOK

When at the first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little book
In such a mode. Nay, I had undertook
5 To make another, which when almost done,
Before I was aware, I this begun.

And thus it was: I writing of the way
And race of saints, in this our gospel day,
Fell suddenly into an allegory
10 About their journey, and the way to glory,
In more than twenty things, which I set down.
This done, I twenty more had in my crown,
And they again began to multiply,
Like sparks that from the coals of fire do fly.
15 Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.

Well, so I did; but yet I did not think
20 To show to all the world my pen and ink
In such a mode; I only thought to make
I knew not what. Nor did I undertake
Thereby to please my neighbor; no not I;
And did it mine own self to gratify.

Neither did I but vacant seasons spend
25 In this my scribble; nor did I intend
But to divert myself in doing this,
From worser thoughts, which make me do amiss.

Thus I set pen to paper with delight,
30 And quickly had my thoughts in black and white.

For having now my method by the end,
 Still as I pulled, it came; and so I penned
 It down; until at last it came to be,
 For length and breadth the bigness which you see.

Well, when I had thus put mine ends together, 5
 I showed them others, that I might see whether
 They would condemn them, or them justify.
 And some said, "Let them live"; some, "Let them die."
 Some said, "John, print it"; others said, "Not so":
 Some said, "It might do good"; others said, "No." 10

Now was I in a strait, and did not see
 Which was the best thing to be done by me:
 At last I thought, "Since you are thus divided,
 I print it will"; and so the case decided.
 "For," thought I, "Some, I see, would have it done 15
 Though others in that channel do not run."

To prove then who advised for the best,
 Thus I thought fit to put it to the test.
 I further thought, if now I did deny
 Those that would have it thus, to gratify, 20
 I did not know but hinder them I might
 Of that which would to them be great delight.

For those which were not for its coming forth,
 I said to them, "Offend you I am loath;
 Yet since your brethren pleased with it be, 25
 Forbear to judge, till you do further see.

"If that thou wilt not read, let it alone;
 Some love the meat, some love to pick the bone."
 Yea, that I might them better palliate,
 I did too with them thus expostulate:— 30

"May I not write in such a style as this?
 In such a method too, and yet not miss
 Mine end, thy good? Why may it not be done?
 Dark clouds bring waters, when the bright bring none.
 Yea, dark or bright, if they their silver drops 35
 Cause to descend, the earth, by yielding crops,

Gives praise to both, and carpeth not at either,
But treasures up the fruit they yield together.
Yea, so commixes both, that in her fruit
None can distinguish this from that; they suit
5 Her well, when hungry, but if she be full,
She spews out both, and makes their blessings null.

“You see the ways the fisherman doth take
To catch the fish; what engines doth he make?
Behold how he engageth all his wits,
10 Also his snares, lines, angles, hooks and nets.
Yet fish there be, that neither hook, nor line,
Nor snare, nor net, nor engine can make thine;
They must be groped for, and be tickled too,
Or they will not be caught, whate’er you do.

15 “How doth the fowler seek to catch his game?
By divers means, all which one cannot name.
His gun, his nets, his lime twigs, light, and bell:
He creeps, he goes, he stands; yea who can tell
Of all his postures? Yet there’s none of these
20 Will make him master of what fowls he please.
Yea, he must pipe, and whistle to catch this;
Yet if he does so, that bird he will miss.

“If that a pearl may in a toad’s head dwell,
And may be found, too, in an oyster shell;
25 If things that promise nothing, do contain
What better is than gold; who will disdain,
(That have an inkling of it,) there to look,
That they may find it? Now my little book,
(Though void of all those paintings that may make
30 It with this or the other man to take,)
Is not without those things that do excel
What do in brave, but empty notions dwell.”

“Well, yet I am not fully satisfied,
That this your book will stand when soundly tried.”

35 “Why, what’s the matter! It is dark, what though?”
“But it is feigned.” “What of that I trow?

Some men by feigning words as dark as mine,
 Make truth to spangle, and its rays to shine."
 "But they want solidness." "Speak man thy mind."
 "They drown the weak; metaphors make us blind."

"Solidity, indeed becomes the pen 5
 Of him that writeth things divine to men.
 But must I needs want solidness, because
 By metaphors I speak? Were not God's laws,
 His gospel laws, in olden time held forth
 By types, shadows, and metaphors? Yet loath 10
 Will any sober man be to find fault
 With them, lest he be found for to assault
 The highest wisdom. No, he rather stoops,
 And seeks to find out what by pins and loops,
 By calves and sheep, by heifers, and by rams, 15
 By birds and herbs, and by the blood of lambs,
 God speaketh to him. And happy is he
 That finds the light, and grace that in them be.

"Be not too forward therefore to conclude,
 That I want solidness, that I am rude. 20
 All things solid in show, not solid be;
 All things in parables despise not we,
 Lest things most hurtful lightly we receive,
 And things that good are, of our souls bereave.

"My dark and cloudy words they do but hold 25
 The truth, as cabinets inclose the gold.

"The Prophets used much by metaphors
 To set forth truth. Yea, who so considers
 Christ, his Apostles too, shall plainly see,
 That truths to this day in such mantles be. 30

"Am I afraid to say that holy writ,
 Which for its style, and phrase puts down all wit,
 Is everywhere so full of all these things
 (Dark figures, allegories)? Yet there springs 35
 From that same book that luster, and those rays
 Of light, that turns our darkest nights to days.

“Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any. Yea, and let him know,
That in his best things there are worse lines too.

5 “May we but stand before impartial men,
To his poor one, I durst adventure ten,
That they will take my meaning in these lines
Far better than his lies in silver shrines.
Come, truth, although in swaddling clouts, I find
10 Informs the judgment, rectifies the mind,
Pleases the understanding, makes the will
Submit; the memory too it doth fill
With what doth our imagination please;
Likewise, it tends our troubles to appease.

15 “Sound words I know Timothy is to use,
And old wives’ fables he is to refuse;
But yet grave Paul, him nowhere doth forbid
The use of parables; in which lay hid
That gold, those pearls, and precious stones that were
20 Worth digging for; and that with greatest care.

“Let me add one word more, O man of God!
Art thou offended? Dost thou wish I had
Put forth my matter in another dress,
Or that I had in things been more express?
25 Three things let me propound, then I submit
To those that are my betters, as is fit:—

“1. I find not that I am denied the use
Of this my method, so I no abuse
Put on the words, things, readers, or be rude
30 In handling figure, or similitude,
In application; but, all that I may,
Seek the advance of truth, this or that way.
Denied, did I say? Nay, I have leave,
(Example too, and that from them that have
35 God better pleased by their words or ways,
Than any man that breatheth nowadays,)

Thus to express my mind, thus to declare
Things unto thee, that excellentest are.

“2. I find that men (as high as trees) will write
Dialogue-wise; yet no man doth them slight
For writing so. Indeed, if they abuse
Truth, cursed be they, and the craft they use
To that intent; but yet let truth be free
To make her sallies upon thee and me,
Which way it pleases God. For who knows how,
Better than He that taught us first to plow,
To guide our mind and pens for His design?
And He makes base things usher in divine.

“3. I find that holy writ in many places,
Hath semblance with this method, where the cases
Do call for one thing, to set forth another.
Use it I may then, and yet nothing smother
Truth's golden beams; nay, by this method may
Make it cast forth its rays as light as day.
And now, before I do put up my pen,
I'll show the profit of my book, and then
Commit both thee, and it unto that Hand
That pulls the strong down, and makes weak ones stand.

“This book it chalketh out before thine eyes
The man that seeks the everlasting prize:
It shows you whence he comes, whither he goes,
What he leaves undone; also what he does.
It also shows you how he runs and runs,
Till he unto the gate of glory comes.

“It shows too, who sets out for life amain,
As if the lasting crown they would attain.
Here also you may see the reason why
They lose their labor, and like fools do die.

“This book will make a traveler of thee,
If by its counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions understand.

Yea, it will make the slothful active be;
The blind also, delightful things to see.

“Art thou for something rare, and profitable?
Wouldst thou see a truth within a fable?

5 Art thou forgetful? Wouldst thou remember
From New Year’s Day to the last of December?
Then read my fancies, they will stick like burs,
And may be to the helpless, comforters.

“This book is writ in such a dialect,
10 As may the minds of listless men affect.
It seems a novelty, and yet contains
Nothing but sound and honest gospel strains.

“Wouldst thou divert thyself from melancholy?
Wouldst thou be pleasant, yet be far from folly?
15 Wouldst thou read riddles, and their explanation?
Or else be drowned in thy contemplation?
Dost thou love picking meat? Or wouldst thou see
A man in the clouds, and hear him speak to thee?
Wouldst thou be in a dream, and yet not sleep?
20 Or wouldst thou in a moment laugh, and weep?
Wouldst thou lose thyself, and catch no harm?
And find thyself again without a charm?
Wouldst read thyself, and read thou knowst not what
And yet know whether thou art blest or not,
25 By reading the same lines? Oh then come hither,
And lay my book, thy head, and heart together.”

JOHN BUNYAN.



The Pilgrim's Progress
in the
Landscape of a
Dream
by
John Bunyan



John Bunyan

THE PILGRIM'S PROGRESS

IN THE SIMILITUDE OF A DREAM

THE FIRST STAGE

As I walked through the wilderness of this world, I lighted on a certain place where was a den,ⁿ *The jail.* and I laid me down in that place to sleep, and as I slept, I dreamed a dream. I dreamed, and behold I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back.ⁿ I looked, and saw him open the book, and read therein; and as he read, he wept and trembled; and not being able longer to contain, he brake¹ out with a lamentable cry, saying, "What shall I do?"ⁿ *His outcry.*

In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased. Wherefore at length he brake his mind to his wife and children; and thus he began to talk to them: "O my dear wife," said he, "and you, the children of my bowels, I, your dear friend, am in myself undone by reason of a burden that lieth hard upon me; moreover, I am for certain informed that this our city will be burned with fire from heaven, in which fearful overthrow, both myself,

¹ Brake, old form of broke.

ⁿ A superior n indicates a note at the end of the volume.

with thee, my wife, and you my sweet babes, shall miserably come to ruin; except, the which yet I see not, some way of escape can be found, whereby we may be delivered." "

At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did. He told them, "Worse and worse." He also set to talking to them again, but they began to be hardened. They also *Carnal physic for a sick soul.* thought to drive away his distemper by harsh and surly carriages ¹ to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber to pray for and pity them, and also to condole ² his own misery. He would also walk solitarily in the fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

Now I saw upon a time, when he was walking in the fields, that he was, as he was wont, reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved?" "

I saw also that he looked this way, and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him, and he asked, "Wherefore dost thou cry?"

He answered, "Sir, I perceive, by the book in my hand,

¹ Surly conduct or manners.

² Lament. The verb is not now used transitively.

that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the first, nor able to do the second." "

Then said Evangelist, "Why not willing to die, since this
5 life is attended with so many evils?"

The man answered, "Because I fear that this burden that is upon my back, will sink me lower than the grave, and I shall fall into Tophet." And, sir, if I be not fit to go to prison, I am not fit, I am sure, to go to judgment, and
10 from thence to execution; and the thoughts of these things make me cry."

Then said Evangelist, "If this be thy condition, why standest thou still?"

He answered, "Because I know not whither to go."

Then he gave him a parchment roll, and there was written within, "Fly from the
15 wrath to come." "*Conviction of the necessity of flying.*"

The man therefore read it, and, looking upon Evangelist very carefully, said, "Whither must I fly?"

Then said Evangelist, pointing with his finger over a very wide field, "Do you see yonder Wicket-gate?" "

The man said, "No."

Then said the other, "Do you see yonder shining light?" "

He said, "I think I do."

Then said Evangelist, "Keep that light
in your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou
25 knockest, it shall be told thee what thou shalt do."

Christ and the way to Him cannot be found without the Word.

So I saw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on crying,
35 "Life! life! eternal life!" So he looked not behind him," but fled towards the middle of the plain.

The neighbors also came out to see him run, and as
They that fly he ran some mocked, others threatened,"
from the wrath and some cried after him to return. And
to come are a among those that did so, there were two
gazing stock to that were resolved to fetch him back by 5
the world.

force: the name of the one was Obstinate, and the name of
 the other Pliable. Now by this time the man was got a
 good distance from them; but, however, they
Obstinate and were resolved to pursue him; which they
Pliable follow did, and in a little time they overtook him. 10
him.

Then said the man, "Neighbors, wherefore are you
 come?"

They said, "To persuade you to go back with us."

But he said, "That can by no means be. You dwell,"
 said he, "in the City of Destruction, the place also where I 15
 was born; I see it to be so; and dying there, sooner or
 later you will sink lower than the grave into a place that
 burns with fire and brimstone. Be content, good neigh-
 bors, and go along with me."

"What!" said Obstinate. "And leave our friends and 20
Obstinate. our comforts behind us!"

"Yes," said Christian (for that was his name), "because
Christian. that all is not worthy to be compared with a
 little of that that I am seeking to enjoy;"
 and if you will go along with me, and hold it, you shall fare 25
 as I myself; for there where I go, is enough and to spare."
 Come away, and prove my words."

OBS. What are the things you seek, since you leave all
 the world to find them?

CHR. I seek an inheritance incorruptible, undefiled, and 30
 that fadeth not away; and it is laid up in Heaven," and
 safe there, to be bestowed, at the time appointed, on them
 that diligently seek it. Read it so, if you will, in my
 book.

OBS. Tush, (said Obstinate) away with your book; will 35
 you go back with us, or no?

CHR. No, not I, (said the other) because I have laid my hand to the plow."

OBS. Come, then, neighbor Pliable, let us turn again, and go home without him; there is a company of these
5 crazed-headed coxcombs, that when they take a fancy by the end,¹ are wiser in their own eyes than seven men that can render a reason.

PLI. (Then said Pliable) Don't revile; if what the good Christian says is true, the things he looks after are better
10 than ours: my heart inclines to go with my neighbor.

OBS. What! More fools still? Be ruled by me and go back. Who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

CHR. Nay, but do thou come with me, *Christian and*
15 neighbor Pliable; there are such things to be *Obstinate pull*
had which I spoke of, and many more glories *for Pliable's*
besides. If you believe not me, read here in this book; *soul.ⁿ*
and for the truth of what is expressed therein, behold, all is confirmed by the blood of Him that made it."

20 PLI. Well, neighbor Obstinate, (said Pliable) I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him. But, my good companion, do you know the way to this desired place?

25 CHR. I am directed by a man whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instruction about the way.

PLI. Come then, good neighbor, let us be going.

Then they went both together.

30 OBS. And I will go back to my place (said Obstinate). I will be no companion of such misled fantastical fellows. *Obstinate goes railing back.*

Now I saw in my dream, that when Obstinate was gone back, Christian and Pliable went
35 talking over the plain; and thus they began their discourse. *Talk between Christian and Pliable.*

¹ So much as lay a finger on a notion.

CHR. Come, neighbor Pliable, how do you do? I am glad you are persuaded to go along with me; and had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.¹

PLI. Come, neighbor Christian, since there is none but us two here, tell me now further, what the things are, and how to be enjoyed, whither we are going.

CHR. I can better conceive of them with my mind, than *God's things* speak of them with my tongue; but yet 10
unspeakable. since you are desirous to know, I will read of them in my book.

PLI. And do you think that the words of your book are certainly true?

CHR. Yes, verily; for it was made by Him that cannot 15
lie."

PLI. Well said, what things are they?

CHR. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom forever."

PLI. Well said, and what else? 20

CHR. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven."

PLI. This is excellent; and what else? 25

CHR. There shall be no more crying, nor sorrow, for He that is owner of the place will wipe all tears from our eyes."

PLI. And what company shall we have there?

CHR. There we shall be with seraphims, and cherubims," creatures that will dazzle your eyes to look on them. 30
There also you shall meet with thousands and ten thousands that have gone before us to that place;" none of them are hurtful, but loving, and holy, every one walking in the sight of God, and standing in His presence with acceptance forever. In a word, there we shall see the 35

¹ Turned his back on us.

elders with their golden crowns; there we shall see the holy virgins with their golden harps; " there we shall see men that by the world were cut in pieces, burned in flames, eaten of beasts, drowned in the seas, for the love that they
5 bare to the Lord of the place, all well, and clothed with immortality as with a garment."

PLI. The hearing of this is enough to ravish one's heart. But are these things to be enjoyed? How shall we get to be sharers hereof?

10 CHR. The Lord, the governor of that country, hath recorded that in this book; " the substance of which is, if we be truly willing to have it, He will bestow it upon us freely.

PLI. Well, my good companion, glad am I to hear of
15 these things. Come on, let us mend our pace.

CHR. I cannot go so fast as I would, by reason of this burden that is upon my back.

Now I saw in my dream, that just as they had ended this talk, they drew near to a very miry slough, *The Slough of Despond.*
20 that was in the midst of the plain, and they, being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here, therefore, they wallowed for a time, being grievously bedaubed with the dirt; and Christian, because of the burden that was on
25 his back, began to sink in the mire.

PLI. (Then said Pliable) Ah, neighbor Christian, where are you now?

CHR. Truly, (said Christian) I do not know.

PLI. (At that Pliable began to be offended, and angrily
30 said to his fellow) Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect, 'twixt *It is not enough to be Pliable.*
this and our journey's end? May I get out again with my life, you shall possess the brave country
35 alone for me.¹

¹ For all I care.

And with that he gave a desperate struggle or two, and got out of the mire, on that side of the slough which was next his own house; so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the Slough of Despond alone; but still he endeavored to struggle to that side of the slough that was still further from his own house, and next to the Wicket-gate; the which he did, but could not get out because of the burden that was upon his back. 10
But I beheld in my dream, that a man came to him, whose name was Help, and asked him what he did there.

CHR. Sir, (said Christian) I was directed this way by a man called Evangelist,² who directed me also to yonder gate, that I might escape the wrath to come. And as I was 15 going thither, I fell in here.

The promises. HELP. But why did you not look for the steps?

CHR. Fear followed me so hard that I fled the next ¹ way, and fell in. 20

Help lifts him out. HELP. Then (said he), give me thy hand! So he gave him his hand, and he drew him out,² and set him upon sound ground, and bid him go on his way.

Then I stepped to him that plucked him out, and said, 25 "Sir, wherefore, since over this place is the way from the City of Destruction to yonder gate, is it, that this plat is not mended, that poor travelers might go thither with more security?"

What makes the Slough of Despond. And he said unto me, "This miry slough is 30 such a place as cannot be mended. It is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of Despond; for still as the sinner is awakened about his lost condition, there ariseth in his soul 35

¹ Nearest.

many fears and doubts and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

“It is not the pleasure of the King that this place
5 should remain so bad.” His laborers also have, by the direction of his Majesty’s surveyors, been for above this sixteen hundred years” employed about this patch of ground, if perhaps it might have been mended. Yea, and to my knowledge,” said he, “here hath been swallowed up
10 at least twenty million cartloads, yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King’s dominions (and they that can tell say they are the best materials to make good ground of the place), if so be it might have been mended; but it is the
15 Slough of Despond still, and so will be, when they have done what they can.

“True, there are by the direction of the lawgiver certain good and substantial steps placed even through the very midst of this slough; but at
20 such time as this place doth much spew¹ out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men, through the dizziness of their heads, step besides; and then they are bemired to purpose, notwithstanding the steps
25 be there; but the ground is good when they are once got in at the gate.” ”

The promises of forgiveness and acceptance to life by faith in Christ.

Now I saw in my dream, that by this time Pliable was got home to his house again. So his neighbors came to visit him; and some of them called
30 him wise man for coming back, and some called him fool, for hazarding himself with Christian. Others again did mock at his cowardliness, saying, “Surely since you began to venture, I would not have been so base to have given out for a few
35 difficulties.” So Pliable sat sneaking among them. But

Pliable got home and is visited of his neighbors. His entertainment by them at his return.

¹ Cast up with abhorrence.

at last he got more confidence, and then they all turned their tales,¹ and began to deride poor Christian behind his back. And thus much concerning Pliable.

Now as Christian was walking solitary by himself, he espied one afar off come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The gentleman's name was Mr. Worldly-wiseman; he dwelt in the town of Carnal-policy, a very great town, and also hard by from whence Christian came. This man, then, meeting with Christian, and having some inkling of him (for Christian's setting forth from the City of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other places),—Master Worldly-wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

Talk betwixt Mr. Worldly-wiseman and Christian. WORLD. How now, good fellow, whither away after this burdened manner?

CHR. A burdened manner indeed, as ever I think poor creature had! And whereas you ask me whither away, I tell you, sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

WORLD. Hast thou a wife and children?

CHR. Yes, but I am so laden with this burden, that I cannot take that pleasure in them as formerly; methinks I am as if I had none.ⁿ

WORLD. Wilt thou hearken to me, if I give thee counsel?

CHR. If it be good, I will; for I stand in need of good counsel.

Mr. Worldly-wiseman. Counsel to Christian. WORLD. I would advise thee then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy

¹ Changed the subject.

mind till then, nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee, till then.

CHR. That is that which I seek for, even to be rid of this heavy burden; but get it off myself I cannot, nor is there
5 a man in our country that can take it off my shoulders; therefore, am I going this way, as I told you, that I may be rid of my burden.

WORLD. Who bid thee go this way to be rid of thy burden?

10 CHR. A man that appeared to me to be a very great and honorable person; his name, as I remember, is Evangelist.

WORLD. I beshrew ¹ him for his counsel! *Mr. Worldly-wiseman condemned Evangelist's counsel.*
There is not a more dangerous and troublesome way in the world than is that unto
15 which he hath directed thee; and that thou shalt find if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already; for I see the dirt of the Slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that
20 go on in that way. Hear me, I am older than thou! Thou art like to meet in the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and in a word, death, and what not! These things are certainly true, having
25 been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

CHR. Why, sir, this burden upon my back *The frame of the heart of young Christians.*
is more terrible to me than all these things
30 which you have mentioned. Nay, methinks I care not what I meet with in the way, so be I can also meet with deliverance from my burden.

WORLD. How camest thou by thy burden at first?

CHR. By reading this book in my hand.

35 WORLD. I thought so. And it is happened unto thee as
¹ Curse.

to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; ¹ which distractions do not only unman men, as thine I perceive has done thee, but they run them upon desperate ventures, to obtain they know not what. 5

CHR. I know what I would obtain; it is ease for my heavy burden.

WORLD. But why wilt thou seek for ease this way, seeing so many dangers attend it, especially since, 10
Whether Mr. Worldly prefers morality before the strait gate. hadst thou but patience to hear me, I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into? Yea, and the remedy is at hand. Besides, I will add, that instead of 15
 those dangers, thou shalt meet with much safety, friendship, and content.

CHR. Pray, sir, open this secret to me.

WORLD. Why, in yonder village (the village is named Morality), there dwells a gentleman whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine are, from their shoulders. Yea, to my knowledge he hath done a great deal of good this way. Aye, and besides, he hath skill to cure those that are somewhat crazed in 25
 their wits with their burdens. To him, as I said, thou mayst go, and be helped presently.² His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty³ young man to his son, whose name is Civility, that can do it, to speak on, as well 30
 as the old gentleman himself. There, I say, thou mayst be eased of thy burden, and if thou art not minded to go

¹ Mental disturbances.

² Immediately. The word has here its early meaning of *at present*, or *at once*; since, the negative idea *not just now, but soon* has crept in. Similarly the word *quite* has come to mean in vulgar usage *not quite*, or *rather*.

³ Gallant.

back to thy former habitation, as indeed I would not wish thee, thou mayst send for thy wife and children to thee to this village, where there are houses now stand empty, one of which thou mayst have at reasonable rates. Provision is there also cheap and good, and that which will make thy life the more happy, is, to be sure, there thou shalt live by honest neighbors, in credit and good fashion.

Now was Christian somewhat at a stand, but presently he concluded, "If this be true which this gentleman hath said, my wisest course is to take his advice." And with that he thus farther spoke.

*Christian
snared by
Mr. Worldly-
wiseman's
words.*

CHR. Sir, which is my way to this honest man's house?

WORLD. Do you see yonder high hill? *Mount Sinai."*

CHR. Yes, very well.

WORLD. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr. Legality's house for help; but behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the wayside did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head. Wherefore there he stood still, and he wot

*Christian
afraid that
Mount Sinai
would fall on
his head.*

not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill," that made Christian afraid that he should be burned. Here therefore he sweat, and did quake for fear." And now he began to be sorry that he had taken Mr. Worldly-wiseman's counsel; and with that he saw Evangelist coming to meet him, at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer, and coming up to

*Evangelist
findeth
Christian
under Mount
Sinai, and
looketh severely
upon him.*

him, he looked upon him with a severe and dreadful

¹ Knew [obsolete].

countenance: and thus began to reason with Christian.

EVAN. What dost thou here, Christian (said he)?

Evangelist
reasons afresh
with Christian. At which word Christian knew not what to answer; wherefore, at present he stood speechless before him. 5

Then said Evangelist farther, "Art not thou the man that I found crying without the walls of the City of Destruction?"

CHR. Yes, dear sir, I am the man. 10

EVAN. Did not I direct thee the way to the little Wicket-gate?

CHR. Yes, dear sir (said Christian).

EVAN. How is it then that thou art so quickly turned aside? For thou art now out of the way. 15

CHR. I met with a gentleman, so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

EVAN. What was he? 20

CHR. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither. But when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

EVAN. What said that gentleman to you? 25

CHR. Why, he asked me whither I was going, and I told him.

EVAN. And what said he then?

CHR. He asked me if I had a family, and I told him. "But," said I, "I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly." 30

EVAN. And what said he then?

CHR. He bid me with speed get rid of my burden, and I told him 'twas ease that I sought. And said I, "I am therefore going to yonder gate to receive further direction how I may get to the place of deliverance." So he said that 35

he would show me a better way, and short, not so attended with difficulties, as the way, sir, that you set me: "which way," said he, "will direct you to a gentleman's house that hath skill to take off these burdens." So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear, as I said, of danger; but I now know not what to do.

EVAN. (Then said Evangelist) Stand still a little, that I may show thee the words of God.

So he stood trembling.

"Then," said Evangelist, "see that ye refuse not Him that speaketh," for if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven. He said moreover, 'Now the just shall live by faith;' but if any man draws back, my soul shall have no pleasure in him.'" He also did thus apply them, "Thou art the man that art running into this misery; thou hast begun to reject the counsel of the most high, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition."

Evangelist convinces Christian of his error.

Then Christian fell down at his foot as dead, crying, "Woe is me, for I am undone!"

At the sight of which Evangelist caught him by the right hand, saying, "All manner of sin and blasphemies shall be forgiven unto men;" be not faithless, but believing."

Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, "Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who 'twas also to whom he sent thee. The man that met thee is one Worldly-wiseman, and rightly is he so called, partly, because he savoreth only the doctrine of this world" (therefore he always

Mr. Worldly-wiseman described by Evangelist.

goes to the town of Morality to church) and partly because he loveth that doctrine best, for it saveth him from the

*Evangelist
discovers the
deceit of
Mr. Worldly-
wiseman.*

cross." And because he is of this carnal temper, therefore he seeketh to prevent my ways, though right. Now there are three things 5
in this man's counsel that thou must utterly

abhor:

1. His turning thee out of the way.
2. His laboring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth 10
unto the administration of death.

"First, thou must abhor his turning thee out of the way, yea, and thine own consenting thereto, because this is to reject the counsel of God for the sake of the counsel of a Worldly-wiseman. The Lord says, 'Strive to enter in at 15
the strait gate' " (the gate to which I sent thee), 'for strait is the gate that leadeth unto life, and few there be that find it.' From this little Wicket-gate, and from the way thereto hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning 20
thee out of the way, and abhor thyself for hearkening to him.

"Secondly, thou must abhor his laboring to render the cross odious unto thee;" for thou art to prefer it before the treasures of Egypt. Besides, the King of Glory hath told 25
thee, that he that will save his life shall lose it: and he that comes after Him, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, 'he cannot be my disciple.' " I say, therefore, for a man to labor to persuade thee that that 30
shall be thy death, without which the truth hath said thou canst not have eternal life, this doctrine thou must abhor.

"Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how 35
unable that person was to deliver thee from thy burden.

“He to whom thou wast sent for ease, being by name Legality, is the son of the bondwoman *The bond-* which now is,” and is in bondage with her *woman.* children, and is in a mystery ¹ this Mount Sinai, which
 5 thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever
 10 rid of his burden by him; no, nor ever is like to be. Ye cannot be justified by the works of the law, for by the deeds of the law no man living can be rid of his burden. Therefore, Mr. Worldly-wiseman is an alien,² and Mr. Legality a cheat; and for his son Civility, notwithstanding
 15 his simpering looks, he is but an hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of this sottish man, but a design to beguile thee of thy salvation by turning thee from the way in which I had set thee.”

After this, Evangelist called aloud to the heavens for
 20 confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand. The words were thus pronounced, “As many as are of the works of the law,” are under the curse; for it is written, ‘Cursed
 25 is every one that continueth not in all things which are written in the book of the law to do them.’”

Now Christian looked for nothing but death, and began to cry out lamentably, even cursing the time in which he met with Mr. Worldly-wiseman, still ³ calling himself a
 30 thousand fools for hearkening to his counsel. He also was greatly ashamed to think that this gentleman’s arguments, flowing only from the flesh, should have that prevalency with him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follows:
 35

¹ Allegorically.² A stranger to the true religion.³ Repeatedly.

CHR. Sir, what think you? Is there hopes? May I now go back, and go up to the Wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel, but may my sin be forgiven? 5

Christian inquired if he may yet be happy.

EVAN. (Then said Evangelist to him) Thy sin is very great, for by it thou hast committed two evils: thou hast forsaken the way that is good, to tread in forbidden paths. Yet will the man of the gate receive thee, for he has good will for men; only (said he) take heed that thou turn not aside again, lest thou perish from the way "when his wrath is kindled but a little. 10

Evangelist comforts him.

THE SECOND STAGE

Then did Christian address himself to go back, and Evangelist, after he had kissed him, gave him one smile, and bid him Godspeed. So he went on with haste, neither spake he to any man by the way, nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe till again he was got into the way which he left to follow Mr. Worldly-wise-man's counsel. So in process of time, Christian got up to the gate. Now over the gate there was written, *Knock* "and it shall be opened unto you. He knocked therefore, more than once or twice, saying, 15 20 25

"May I now enter here? Will he within
Open to sorry me, though I have been
An undeserving rebel? Then shall I
Not fail to sing his lasting praise on high."

At last there came a grave person to the gate named Goodwill, who asked who was there, and whence he came, and what he would have. 30

CHR. Here is a poor burdened sinner. I come from

the City of Destruction but am going to Mount Zion, that I may be delivered from the wrath to come. I would therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

5 GOOD. I am willing with all my heart (said he); and with that he opened the gate.

The gate will be opened to broken-hearted sinners.

So, when Christian was stepping in, the other gave him a pull."

Then said Christian, "What means that?"

10 The other told him, "A little distance from this gate, there is erected a strong castle, of which Beelzebub is the captain. From thence both he and them that are with him shoot arrows at those that come up to this gate, if haply they may die before they can enter in."

Satan envies those that enter the strait gate.

15 Then said Christian, "I rejoice and tremble."

Christian entered the gate with joy and trembling.

So when he was got in, the man of the gate asked him who directed him thither.

20 CHR. Evangelist bid me come hither and knock as I did. And he said that you, sir, would tell me what I must do.

Talk between Goodwill and Christian.

GOOD. An open door is set before thee, and no man can shut it.

25 CHR. Now I begin to reap the benefits of my hazards.

GOOD. But how is it that you came alone?

CHR. Because none of my neighbors saw their danger as I saw mine.

GOOD. Did any of them know of your coming?

30 CHR. Yes, my wife and children saw me at the first, and called after me to turn again. Also some of my neighbors stood crying and calling after me to return, but I put my fingers in my ears, and so came on my way.

GOOD. But did none of them follow you, to persuade 35 you to go back?

CHR. Yes, both Obstinate and Pliable. But when they

saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

GOOD. But why did he not come through?

CHR. We indeed came both together, until we came at the Slough of Despond, into the which we also suddenly 5

*A man may
have company
when he sets out
for heaven,
and yet go
thither alone.*

fell. And then was my neighbor Pliable discouraged, and would not adventure further. Wherefore getting out again, on that side next to his own house, he told me

I should possess the brave country alone 10 for him. So he went his way, and I came mine, he after Obstinate, and I to this gate.

GOOD. (Then said Goodwill.) Alas, poor man! Is the celestial glory of so small esteem with him that he counteth it not worth running the hazards of a few diffi- 15 culties to obtain it?

CHR. Truly (said Christian), I have said the truth of Pliable, and if I should also say the truth of myself, it will appear there is no betterment 'twixt him and myself. 'Tis true, he went back to his 20 own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr. Worldly-wiseman.

GOOD. Oh, did he light upon you? What! he would have had you a sought¹ for ease at the hands of Mr. 25 Legality? They are both of them a very cheat. But did you take his counsel?

CHR. Yes, as far as I durst.² I went to find out Mr. Legality, until I thought that the mountain that stands by his house would have fallen upon my head; wherefore 30 there I was forced to stop.

GOOD. That mountain has been the death of many, and will be the death of many more; 'tis well you escaped being by it dashed in pieces.

CHR. Why, truly I do not know what had become of me 35

¹ To have sought.

² Dared.

there, had not Evangelist happily met me again as I was musing in the midst of my dumps," but 'twas God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for
 5 death by that mountain, than thus to stand talking with my Lord. But oh, what a favor is this to me, that yet I am admitted entrance here!

GOOD. We make no objections against any, notwithstanding all that they have done before they
 10 come hither, they in no wise are cast out;ⁿ *Christian comforted again.*
 and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way?
 That is the way thou must go. It was cast
 15 up by the Patriarchs, Prophets, Christ, and His Apostles; and it is as straight as a rule can make it. This is the way thou must go.

CHR. But (said Christian) isⁿ there no
 20 turnings nor windings by which a stranger may lose the way?
Christian afraid of losing his way.

GOOD. Yes, there are many ways butt down upon¹ this; and they are crooked, and wide. But thus thou mayst distinguish the right from the wrong, that only being straight and narrow.ⁿ

25 Then I saw in my dream that Christian asked him further if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

30 He told him, "As to thy burden, be content to bear it until thou comest to the place of deliverance, for there it will fall from thy back itself."

Then Christian began to gird up his loins and to address himself to his journey. So the
 35 other told him, that by that he was gone
There is no deliverance from the guilt and burden of sin, but by the death and blood of Christ.

¹ Abutting on.

some distance from the gate, he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him Godspeed.

Christian comes to the house of the Interpreter. Then he went on till he came at the house of the Interpreter, where he knocked over and over. At last one came to the door, and asked who was there. 5

CHR. Sir, here is a traveler, who was bid by an acquaintance of the good man of this house to call here for my profit. I would therefore speak with the master of the house. 10

So he called for the master of the house, who after a little time came to Christian, and asked him what he would have.

CHR. Sir, (said Christian) I am a man that am come from the City of Destruction, and am going to the Mount Zion, and I was told by the man that stands at the gate, at the head of this way, that if I called here, you would show me excellent things such as would be an help to me in my journey. 15 20

INTER. (Then said the Interpreter) Come in. I will show thee that which will be profitable to thee. *He is entertained.*

Illumination. So he commanded his man to light the candle, and bid Christian follow him. So he had him into a private room and bid his man open a door; *Christian sees a brave picture.* the which when he had done, Christian saw the picture of a very grave person hang up against the wall, and this was the fashion of the picture. *The fashion of the picture.* it: it had eyes lift up to heaven, the best of books in his hand; the law of truth was written upon his lips, the world was behind his back; " it stood as if it pleaded with men, and a crown of gold did hang over his head. 25 30

CHR. (Then said Christian) What means this?

INTER. The man " whose picture this is, is one of a thousand; he can beget children, travail in birth with 35

children, and nurse them himself when they are born." And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips, it is to show thee that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men. *The meaning of the picture.*

And whereas thou seest the world as cast behind him, and that a crown hangs over his head, that is to show thee that, slighting and despising the things that are present for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, (said the Interpreter) I have showed thee this picture first, because the man whose picture this is, is the only man whom the *Why he showed him the picture first.*

Lord of the place whither thou art going, hath authorized to be thy guide in all difficult places thou mayst meet with in the way: wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlor that was full of dust, because never swept; the which, after he had reviewed a little while, the Interpreter called for a man to sweep. Now when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked.

Then said the Interpreter to a damsel that stood by, "Bring hither the water, and sprinkle the room." Which when she had done, it was swept and cleansed with pleasure.

CHR. (Then said Christian) What means this?

INTER. (The Interpreter answered) This parlor is the heart of a man that was never sanctified by the sweet grace of the Gospel; the dust is his original sin, and inward corruptions that have defiled the whole man. He that began to sweep at first is the Law; but she that brought

water, and did sprinkle it, is the Gospel. Now, whereas thou sawst that so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed but that thou wast almost choked therewith: this is to show thee, that the Law, instead of cleansing the heart (by its working) from sin," doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, but doth not give power to subdue.

Again, as thou sawst the damsel sprinkle the room with water, upon which it was cleansed with pleasure: this is to show thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawst the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean through the faith of it, and consequently fit for the King of Glory to inhabit."

I saw moreover in my dream, that the Interpreter took him by the hand, and had him into a little room where sat two little children, each one in his chair. The name of the eldest was Passion, and of the other Patience. Passion seemed to be much discontent, but Patience was very quiet.

Then Christian asked, "What is the reason of the discontent of Passion?"

The Interpreter answered, "The governor of them would have him stay¹ for his best things till the beginning of the next year; but he will have all now. But Patience is willing to wait."

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet; the which he took up, and rejoiced therein, and withal, laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

¹ Wait.

CHR. (Then said Christian to the Interpreter) Expound this matter more fully to me.

The matter expounded.

INTER. (So he said) These two lads are figures: Passion, of the men of this world; and Patience, of the men of that which is to come. For, as here thou seest, Passion will have all now, this year, that is to say, in this world: so are the men of this world; they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, *A bird in the hand is worth two in the bush*, is of more authority with them than are all the divine testimonies of the good of the world to come. But as thou sawst, that he had quickly lavished all away, and had presently left him nothing but rags, so will it be with all such men at the end of this world.

The worldly man for a bird in the hand.

CHR. (Then said Christian) Now I see that Patience has the best wisdom, and that upon many accounts: 1. because he stays for the best things; 2. and also because he will have the glory of his, when the other hath nothing but rags.

Patience had the best wisdom.

INTER. Nay, you may add another: to wit, the glory of the next world will never wear out, but these are suddenly gone. Therefore, Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last; for first must give place to last, because last must have his time to come, but last gives place to nothing; for there is not another to succeed. He therefore that hath his portion first, must needs have a time to spend it; but he that has his portion last, must have it lastingly. Therefore it is said of Dives, "In thy lifetime thou receivedest thy good things," and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

Things that are first must give place, but things that are last, are lasting.

Dives had his good things first.

CHR. Then I perceive, 'tis not best to covet things that are now; but, to wait for things to come.

INTER. You say truth; for the things that are seen, are temporal, but the things that are not seen, are eternal." But though this be so, yet 5
The first things are but temporal. since things present, and our fleshly appetite, are such near neighbors one to another; and again, because things to come, and carnal sense, are such strangers one to another; therefore it is, that the first of these so suddenly fall into amity, and that distance is so continued between 10
the second.

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it always, casting much water upon it to quench it; yet did 15
the fire burn higher and hotter.

Then said Christian, "What means this?"

The Interpreter answered, "This fire is the work of grace that is wrought in the heart. He that casts water upon it, to extinguish and put it out, is the Devil. But in that thou 20
seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that."

So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (but secretly) into the fire. 25

Then said Christian, "What means this?"

The Interpreter answered, "This is Christ, who continually, with the oil of His grace, maintains the work already begun in the heart;" by the means of which, notwithstanding what the Devil can do, the souls of His 30
people prove gracious still. And in that thou sawst that the man stood behind the wall to maintain the fire, this is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul."

I saw also that the Interpreter took him again by the 35
hand and led him into a pleasant place, where was builded

a stately palace, beautiful to behold; at the sight of which, Christian was greatly delighted. He saw also upon the top thereof, certain persons walked who were clothed all in gold.

5 Then said Christian, "May we go in thither?"

Then the Interpreter took him, and led him up toward the door of the palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man, at a little distance from the door, at
10 a table side, with a book and his inkhorn before him, to take the name of him that should enter therein. He saw also that in the doorway stood many men in armor to keep it; being resolved to do to the man that would enter, what hurt and mischief they could.

15 Now was Christian somewhat in a maze. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, *The valiant man.* saying, "Set down my name, sir." The which when he
20 had done, he saw the man draw his sword, and put an helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force. But the man, not at all discouraged, fell to cutting and hacking most fiercely; so, after he had received and given
25 many wounds to those that attempted to keep him out," he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

30 "Come in, come in;
Eternal glory thou shalt win."

So he went in, and was clothed with such garments as they.

Then Christian smiled, and said, "I think, verily, I
35 know the meaning of this."

"Now," said Christian, "let me go hence."

"Nay stay," said the Interpreter, "till I have showed thee a little more, and after that thou shalt go on thy way."

Despair like an iron cage. So he took him by the hand again, and led him into a very dark room where there sat a man in an iron cage. 5

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart.

Then said Christian, "What means this?" 10

At which the Interpreter bid him talk with the man.

CHR. (Then said Christian to the man) What art thou?

The man answered, "I am what I was not once."

CHR. What wast thou once?

MAN. (The man said) I was once a fair and flourishing professor,¹ both in mine own eyes and also in the eyes of others. I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither. 15

CHR. Well, but what art thou now? 20

MAN. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out; oh, now I cannot.

CHR. But how camest thou in this condition?

MAN. I left off to watch, and be sober. I laid the reins upon the neck of my lusts." I sinned against the light of the Word and the goodness of God. I have grieved the spirit, and he is gone. I tempted the Devil, and he is come to me. I have provoked God to anger, and He has left me. I have so hardened my heart that I cannot repent. 25

Then said Christian to the Interpreter, "But is there no hopes for such a man as this?" 30

"Ask him," said the Interpreter.

CHR. (Then said Christian) Is there no hope but you must be kept in the iron cage of despair?

MAN. No, none at all. 35

¹ A professing Christian.

CHR. Why? The Son of the Blessed is very pitiful.

MAN. I have crucified Him to myself, afresh. I have despised His person, I have despised His righteousness, I have counted His blood an unholy thing, I have done despite to the spirit of Grace." Therefore I have shut myself out of all the promises; and there now remains to me nothing but threatenings, dreadful threatenings, faithful threatenings of certain judgment, which shall devour me as an adversary."

10 INTER. For what did you bring yourself into this condition?

MAN. For the lusts, pleasures, and profits of this world, in the enjoyment of which I did then promise myself much delight; but now every one of those things also bite me, and 15 gnaw me like a burning worm.

INTER. But canst thou not now repent and turn?

MAN. God hath denied me repentance; His word gives me no encouragement to believe; yea, Himself hath shut me up in this iron cage; nor can all the men in the world let 20 me out. Oh, eternity! eternity! how shall I grapple with the misery that I must meet with in eternity!

INTER. (Then said the Interpreter to Christian) Let this man's misery be remembered by thee, and be an everlasting caution to thee.

25 CHR. Well (said Christian) this is fearful! God help me to watch and be sober, and to pray, that I may shun the causes of this man's misery. Sir, is it not time for me to go on my way now?

INTER. Tarry till I shall show thee one thing more, and 30 then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled.

Then said Christian, "Why doth this man thus tremble?"

35 The Interpreter then bid him tell to Christian the reason of his so doing.

So he began, and said: "This night as I was in my sleep, I dreamed, and behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack ¹ at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven; they were all in flaming fire, also the heavens were on a burning flame. I heard then a voice, saying, 'Arise ye dead, and come to judgment.' And with that, the rocks rent, the graves opened, and the dead that were therein came forth. Some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains. Then I saw the man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. I heard it also proclaimed to them that attended on the man that sat on the cloud, 'Gather together the tares, the chaff, and stubble, and cast them into the burning lake.' And with that, the bottomless pit opened just whereabout I stood, out of the mouth of which there came in an abundant manner smoke and coals of fire, with hideous noises. It was also said to the same persons, 'Gather my wheat into the garner.' And with that I saw many caught up and carried away into the clouds, but I was left behind. I also sought to hide myself, but I could not; for the man that sat upon the cloud still kept his eye upon me; my sins also came into my mind, and my conscience did accuse me on every side. Upon this I awaked from my sleep." "

CHR. But what was it that made you so afraid of this sight?

MAN. Why, I thought the day of judgment was come,

¹ Move.

and that I was not ready for it. But this frightened me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience, too, afflicted me; and, as I thought, the
5 judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, "Hast thou considered all these things?"

CHR. Yes, and they put me in hope and fear.

10 INTER. Well, keep all things so in thy mind, that they may be as a goad in thy sides, to prick thee forward in the way thou must go.

Then Christian began to gird up his loins, and to address himself to his journey.

15 Then said the Interpreter, "The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city."

So Christian went on his way, saying,

"Here have I seen things rare and profitable;

20 Things pleasant, dreadful; things to make me stable
In what I have began to take in hand:

Then let me think on them, and understand

Wherefore they showed me was, and let me be

Thankful, O good Interpreter, to thee."

THE THIRD STAGE

25 Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall is called Salvation. Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back.

30 He ran thus till he came at a place somewhat ascending; and upon that place stood a cross, and a little below in the bottom, a sepulcher. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from

off his shoulders, and fell from off his back, and began to tumble; and so continued to do, till it came to the mouth of the sepulcher, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest, by His sorrow; and life, by His death." Then he stood still awhile, to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks."

Now as he stood looking and weeping, behold, three Shining Ones came to him, and saluted him with "Peace be to thee." So the first said to him, "Thy sins be forgiven." The second stripped him of his rags, and clothed him with change of raiment. The third also, set a mark in his forehead, and gave him a roll with a seal upon it, which he bid him look on as he ran, and that he should give it in at the Celestial Gate. So they went their way.

Then Christian gave three leaps for joy, and went on singing,

A Christian can sing though alone, when God doth give him the joy of his heart.

"Thus far did I come loaden with my sin;
Nor could aught ease the grief that I was in,
Till I came hither. What a place is this!
Must here be the beginning of my bliss!

Must here the burden fall from off my back!

Must here the strings that bound it to me crack!

Blessed cross! blessed sepulcher! blessed rather be

The Man that there was put to shame for me."

I saw then in my dream that he went on thus, even until he came at a bottom, where he saw, a little out of the way, three men fast asleep with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.

Simple, Sloth, and Presumption.

Christian then seeing them lie in this case, went to them,

if peradventure he might awake them, and cried, "You are like them that sleep on the top of a mast, for the Dead Sea is under you, a gulf that hath no bottom. Awake therefore and come away. Be willing also, and I will help you off
5 with your irons." He also told them, "If he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth."

With that they looked upon him, and began to reply in this sort:

10 Simple said, "I see no danger."

Sloth said, "Yet a little more sleep."

And Presumption said, "Every fat ¹ must stand upon his own bottom."

There is no persuasion will do, if God openeth not the eyes.

And so they lay down to sleep again, and Christian
15 went on his way. Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counseling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he
20 espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

25 CHR. Gentlemen, whence came you, and whither do you go?

Christian talked with them.

FORM. and HYP. We were born in the land of Vain-glory, and are going for praise to Mount Zion.

CHR. Why came you not in at the gate which standeth
30 at the beginning of the way? Know you not that it is written that he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber? "

(FORM. and HYP.) They said, that to go to the gate for
35 entrance was by all their countrymen counted too far

¹ Same as *vat*, a dry measure of about nine bushels.

about; and that therefore their usual way was to make a short cut of it, and to climb over the wall as they had done.

CHR. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate His revealed will?

(FORM. and HYP.) They told him, that as for that, he *They that come into the way, but not by the door, think that they can say something in vindication of their own practice.* needed not to trouble his head thereabout; for what they did, they had custom for, and could produce, if need were, testimony that would witness it, for more than a thousand years. 10

CHR. But, (said Christian) will your practice stand a trial at law?

(FORM. and HYP.) They told him, that custom, it being of so long a standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge. 15

“And besides,” said they, “if we get into the way, what’s matter which way we get in? If we are in, we are in. Thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall. Wherein now is thy condition better than ours?” 20

CHR. I walk by the rule of my Master, you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without His direction, and shall go out by yourselves without His mercy. 25

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told Christian that, as to laws and ordinances, they doubted not but they should as conscientiously do them as he. 30

Therefore said they, “We see not wherein thou differest from us, but by the coat that is on thy back, which was, 35

as we trow, given thee by some of thy neighbors, to hide the shame of thy nakedness."

CHR. By laws and ordinances " you will not be saved, since you came not in by the door. And as for this coat
5 that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of His kindness to me, for I had nothing but rags before. And besides, thus I com-
10 fort myself as I go: surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have His coat on my back, a coat that He gave me freely in the day that He stripped me of my rags. I have moreover a mark in
15 my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll, sealed to comfort me by reading, as I go in the way. I was
20 also bid to give it in at the Celestial Gate, in token of my certain going in after it; all which things I doubt you want,¹ and want them because you came not in at the gate.

Christian has got his Lord's coat on his back, and is comforted therewith.

He is comforted also with his mark and his roll.

To these things they gave him no answer, only they looked upon each other and laughed. Then I saw that
25 they went on, all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably; also he would be often reading in the roll that one of the Shining Ones gave him, by which he was refreshed.

Christian has talk with himself.

30 I beheld then, that they all went on till they came to the foot of the hill Difficulty, at the bottom of which was a spring. There was also in the same place two other ways besides that which came straight from the gate; one turned to the left hand, and the
35 other to the right, at the bottom of the hill; but the narrow

He comes to the hill Difficulty.

¹ I suspect you are in need of.

way lay right up the hill and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring and drank thereof to refresh himself, and then began to go up the hill saying,

“This hill, though high, I covet to ascend; 5
The difficulty will not me offend;
For I perceive the way to life lies here.
Come, pluck up, heart! Let’s neither faint nor fear.
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe.” 10

The other two also came to the foot of the hill. But when they saw that the hill was steep and high, and that there was two other ways to go, and supposing also, that these two ways might meet again with that up which Christian went, on the other side of the hill, therefore, they 15 were resolved to go in those ways. Now the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood; and the other took directly up the way 20 to Destruction, which led him into a wide field full of dark mountains, where he stumbled and fell, and rose no more.

I looked then after Christian, to see him go up the hill, where I perceived he fell from running, to going,¹ and from going, to clambering upon his hands and his knees, because 25 of the steepness of the place. Now about the midway to the top of the hill was a pleasant arbor, made by the Lord of the hill, for the refreshing of weary travelers. Thither therefore Christian got, where also he sat down to rest him. Then he pulled his roll out 30 of his bosom and read therein to his comfort. He also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself a while, he at last fell into a slumber, and thence

¹ Walking.

² A garrison; here, a place protected by grace.

The danger of turning out of the way.

into a fast sleep, which detained him in that place until it was almost night, and in his sleep his roll fell out of his hand. *He that sleeps is a loser.*

Now as he was sleeping, there came one to him, and
 5 awaked him, saying, "Go to the ant, thou sluggard, consider her ways and be wise."

And with that Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

10 Now when he was got up to the top of the hill, there came two men running against him amain; the name of the one was Timorous, and the name of the other
 Mistrust, to whom Christian said, "Sirs, *Christian meets with Mistrust and Timorous.*
 what's the matter you run the wrong way?"

15 Timorous answered that they were going to the City of Zion, and had got up that difficult place. "But," said he, "the further we go, the more danger we meet with, wherefore we turned, and are going back again."

"Yes," said Mistrust, "for just before us lie a couple of
 20 lions in the way, whether sleeping or waking we know not; and we could not think, if we came within reach, but they would presently pull us to pieces."

CHR. (Then said Christian) You make me afraid, but
 whither shall I fly to be safe? If I go back to mine own
 25 country, that is prepared for fire and brimstone; and I shall certainly perish there. If I can get to the Celestial City, I am sure to be in safety there. I must
 venture. To go back is nothing but death; *Christian shakes off fear.*
 to go forward is fear of death, and life everlasting beyond
 30 it. I will yet go forward.

So Mistrust and Timorous ran down the hill, and Christian went on his way. But thinking again of what he heard from the men, he felt in his bosom for his roll, *Christian missed his roll wherein he used to take comfort.*
 35 but he felt and found it not. Then was Christian in great distress, and knew not what to do, for

he wanted that which used to relieve him, and that which should have been his pass into the Celestial City. Here, *He is perplexed therefore, he began to be much perplexed, for his roll.* and knew not what to do. At last he be-
 thought himself that he had slept in the arbor that is 5
 on the side of the hill, and falling down upon his knees, he asked God forgiveness for that his foolish fact; ¹ and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart? Sometimes he sighed, sometimes he 10
 wept, and oftentimes he chid himself for being so foolish to fall asleep in that place which was erected only for a little refreshment from his weariness. Thus, therefore, he went back carefully looking on this side and on that, all the way as he went, if happily ² he might find his roll, that had 15
 been his comfort so many times in his journey. He went thus till he came again within sight of the arbor where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping " into his mind. 20

*Christian be-
 wails his foolish
 sleeping.*

Thus, therefore, he now went on bewailing his sinful sleep, saying, "O wretched man that I am, that I should sleep in the daytime! That I should sleep in the midst of difficulty! That I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill 25
 hath erected only for the relief of the spirits of pilgrims! How many steps have I took in vain! Thus it happened to Israel for their sin, they were sent back again by the way of the Red Sea. And I am made to tread those steps with sorrow, which I might have trod with delight, had it not 30
 been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once. Yea now also I am like to be benighted, for the day is almost spent. Oh, that I had not slept!" 35

¹ Act. From the Latin *facio*.

² By good chance.

Now by this time he was come to the arbor again, where for a while he sat down and wept, but at last (as Christian would have it) looking sorrowfully down under the settle, there he espied his roll; the which he with
 5 trembling and haste catched ¹ up, and put it into his bosom. But who can tell how joyful this man was, when he had gotten ² his roll again! For this roll was the assurance of his life and acceptance at the desired haven. Therefore he laid it up in his bosom, gave
 10 thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But oh, how nimbly, now, did he go up the rest of the hill!

*Christian findeth
his roll where
he lost it.*

Yet before he got up, the sun went down upon Christian;
 15 and this made him again recall the vanity of his sleeping to his remembrance, and thus he again began to condole with himself: "O thou sinful sleep! how for thy sake am I like to be benighted ³ in my journey! I must walk without the sun, darkness must cover the path of my feet,
 20 and I must hear the noise of doleful creatures, because of my sinful sleep!" Now also he remembered the story that Mistrust and Timorous told him of, how they were frightened with the sight of the lions. Then said Christian to himself again, "These beasts range in the night for their
 25 prey, and if they should meet with me in the dark, how should I shift ⁴ them? How should I escape being by them torn in pieces?"

Thus he went on his way, but while he was thus bewailing his unhappy miscarriage, ⁵ he lift up his eyes, and behold
 30 there was a very stately palace before him, the name of which was Beautiful, and it stood just by the highway side.

So I saw in my dream that he made haste and went

¹ Old form for *caught*.

² Modern form is *got*.

³ In its literal meaning, *to be overtaken by night*. The vigor of Bunyan's style is largely due to the unadulterated meanings of his words.

⁴ Escape,

⁵ Misfortune.

forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the porter's lodge, and looking very narrowly before him as he went, he espied two lions in the way. "Now," thought he, "I see the dangers that Mistrust and Timorous were driven back by." (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him.

But the porter at the lodge," whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, "Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith where it is; and for discovery of those that have none. Keep in the midst of the path, and no hurt shall come unto thee."

Then I saw that he went on, trembling for fear of the lions, but taking good heed to the directions of the porter; he heard them roar, but they did him no harm. Then he clapped his hands, and went on, till he came and stood before the gate where the porter was.

Then said Christian to the porter, "Sir, what house is this? And may I lodge here to-night?"

The porter answered, "This house was built by the Lord of the hill, and He built it for the relief and security of pilgrims."

The porter also asked whence he was, and whither he was going.

CHR. I am come from the City of Destruction, and am going to Mount Zion, but because the sun is now set, I desire, if I may, to lodge here to-night.

POR. What is your name?

CHR. My name is now Christian; but my name at the first was Graceless. I came of the race of Japhet," whom God will persuade to dwell in the tents of Shem."

POR. But how doth it happen that you come so late?
The sun is set.

CHR. I had been here sooner but that, wretched man that I am, I slept in the arbor that stands on the hillside; nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the hill, and then feeling for it and finding it not, I was forced with sorrow of heart to go back to the place where I slept ~~my~~ sleep, where I found it, and now I
10 am come.

POR. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house.

So Watchful, the porter, rang a bell, at the sound of
15 which came out at the door of the house a grave and beautiful damsel, named Discretion, and asked why she was called.

The porter answered, "This man is in a journey from the City of Destruction to Mount Zion, but being weary and
20 benighted, he asked me if he might lodge here to-night; so I told him I would call for thee, who, after discourse had with him, mayst do as seemeth thee good, even according to the law of the house."

Then she asked him whence he was, and whither he was
25 going, and he told her. She asked him also, how he got into the way, and he told her. Then she asked him what he had seen and met with in the way, and he told her; and last, she asked his name.

So he said, "It is Christian; and I have so much the
30 more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill, for the relief and security of pilgrims."

So she smiled, but the water stood in her eyes: and after a little pause, she said, "I will call forth two or three more
35 of the family."

So she ran to the door, and called out Prudence, Piety,

and Charity," who after a little more discourse with him, had him in to the family; and many of them meeting him at the threshold of the house, said, "Come in thou blessed of the Lord; this house was built by the Lord of the Hill, on purpose to entertain such pilgrims in."

Then he bowed his head, and followed them into the house. So when he was come in, and set down, they gave him something to drink; and consented together¹ that until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time: and they appointed Piety, and Prudence, and Charity, to discourse with him; and thus they began.

*Piety discourses
him.*

PI. Come, good Christian, since we have been so loving to you, to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.

CHR. With a very good will, and I am glad that you are so well disposed.

PI. What moved you at first to betake yourself to a pilgrim's life?

*How Christian
was driven out
of his own
country.*

CHR. I was driven out of my native country by a dreadful sound that was in mine ears, to wit, that unavoidable destruction did attend me if I abode in that place where I was.

PI. But how did it happen that you came out of your country this way?

CHR. It was as God would have it, for when I was under the fears of destruction I did not know whither to go; but by chance there came a man, even to me, as I was trem-

bling and weeping, whose name is Evangelist and he directed me to the Wicket-gate, which else I should never have found; and so set me into the way that hath led me directly to this house.

*How he got into
the way to Zion.*

¹ Agreed among themselves.

PI. But did you not come by the house of the Interpreter?

CHR. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; specially
5 three things, to wit, how Christ, in despite of Satan, maintains His work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that
thought in his sleep the day of judgment was come.

*A rehearsal of
what he saw in
the way.*

10 PI. Why? Did you hear him tell his dream?

CHR. Yes, and a dreadful one it was. I thought it made my heart ache as he was telling of it; but yet I am glad I heard it.

15 PI. Was that all that you saw at the house of the Interpreter?

CHR. No, he took me and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man, and cut his way through the armed men that stood in the door to
20 keep him out; and how he was bid to come in and win eternal glory. Methought those things did ravish my heart. I would have stayed at that good man's house a twelvemonth, but that I knew I had further to go.

25 PI. And what saw you else in the way?

CHR. Saw! Why, I went but a little further, and I saw One, as I thought in my mind, hang bleeding upon the tree; and the very sight of Him made my burden fall off my back, for I groaned under a heavy burden, but then it fell
30 down from off me. 'Twas a strange thing to me, for I never saw such a thing before. Yea, and while I stood looking up, for then I could not forbear looking, three Shining Ones came to me: one of them testified that my sins were forgiven me; another stripped me of my rags, and
35 gave me this brodered coat which you see; and the third set the mark which you see in my forehead, and gave me

this sealed roll (and with that he plucked it out of his bosom).

PI. But you saw more than this, did you not?

CHR. The things that I have told you were the best. Yet some other matters I saw; as, namely, I saw three 5 men, Simple, Sloth, and Presumption, lie asleep a little out of the way as I came, with irons upon their heels. But do you think I could awake them? I also saw Formalist and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion; but they were quickly lost, even 10 as I myself did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions' mouth; and truly, if it had not been for the good man, the porter that stands at the gate, I do not know but that, after all, I might have gone 15 back again. But now I thank God I am here, and I thank you for receiving of me.

Prudence discourses him.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

PRU. Do you not think sometimes of the country from 20 whence you come?

Christian's thoughts of his native country.

CHR. Yes, but with much shame and detestation. Truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned, but now I 25 desire a better country, that is, an heavenly."

PRU. Do you not yet bear away with you some of the things that then you were conversant withal?

CHR. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all 30 my countrymen, as well as myself, were delighted. But now all those things are my grief; and might I but choose mine own things, I would

Christian distasted with carnal cogitations.

Christian's choice.

choose never to think of those things more; but when I would be doing of that which is 35 best, that which is worst is with me,

PRU. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?

CHR. Yes, but that is but seldom; but they are to me golden hours, in which such things happen
5 to me. *Christian's golden hours.*

PRU. Can you remember by what means you find your annoyances at times as if they were vanquished?

CHR. Yes, when I think what I saw at the cross, that will do it; and when I look upon
10 my brodered coat, that will do it; also when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it. *How Christian gets power against his corruptions.*

PRU. And what is it that makes you so desirous to go to
15 Mount Zion?

CHR. Why, there I hope to see Him alive, that did hang dead on the cross; and there I hope to be rid
20 of all those things that to this day are in me an annoyance to me; there they say there is no death, and there I shall dwell with such company as I like best. For to tell you truth, I love Him, because I was by Him eased of my burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the company that shall continually cry, "Holy, holy,
25 holy."

Then said Charity to Christian, "Have you a family? Are you a married man?" *Charity discourses him.*

CHR. I have a wife and four small children.

CHA. And why did you not bring them along with you?

CHR. (Then Christian wept, and said) Oh,
30 how willingly would I have done it, but they were all of them utterly averse to my going on pilgrimage. *Christian's love to his wife and children.*

CHA. But you should have talked to them, and have endeavored to have shown them the danger of being behind.

CHR. So I did, and told them also what God had showed

to me of the destruction of our city; " but I seemed to them as one that mocked, and they believed me not.

CHA. And did you pray to God that He would bless your counsel to them?

CHR. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

CHA. But did you tell them of your own sorrow, and fear of destruction? For I suppose that destruction was visible enough to you?

Christian's fears of perishing might be real in his very countenance.

CHR. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

CHA. But what could they say for themselves why they came not?

The cause why his wife and children did not go with him.

CHR. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth; so what by one thing, and what by another, they left me to wander in this manner alone.

CHA. But did you not with your vain life, damp all that you by words used by way of persuasion to bring them away with you?

CHR. Indeed I cannot commend my life; for I am conscious to myself of many failings therein; I know also that a man by his conversation ¹ may soon overthrow what by argument or persuasion he doth labor to fasten upon others for their good. Yet, this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied myself of sins, for their sakes, in which they saw no

Christian's good conversation before his wife and children.

¹ Behavior.

evil. Nay, I think I may say, that, if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbor.

CHA. Indeed, Cain hated his brother,
 5 because his own works were evil, and his brother's righteous;" and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable ¹ to good; and thou hast delivered thy soul from their blood.

10 Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat. Now the table was furnished with fat things, and with wine that was well refined; and all their talk
 15 at the table was about the Lord of the hill; as namely, about what He had done, and wherefore He did what He did, and why He had builded that house: and by what they said, I perceived that He had been a great warrior, and had fought with and slain
 20 him that had the power of death, but not without great danger to Himself, which made me love Him the more.

For, as they said, and, "as I believe," said Christian, He did it with the loss of much blood; but that which put
 25 glory of grace into all He did was, that He did it of pure love to His country. And besides, there were some of them of the household that said they had seen and spoke with Him since He did die on the cross; and they have attested that they had it from His own lips, that He is
 30 such a lover of poor pilgrims that the like is not to be found from the east to the west. They, moreover, gave an instance of what they affirmed, and that was, He had stripped himself of His glory that he might do this for the poor; and that they heard Him say and affirm that He
 35 would not dwell in the mountain of Zion alone. They

¹ Unyielding.

*Christian clear
of their blood
if they perish.*

*What Chris-
tian had to his
supper.*

*Their talk at
supper time.*

said, moreover, that He had made many pilgrims princes, *Christ makes* though by nature they were beggars born, *princes of beggars.* and their original¹ had been the dunghill.

Thus they discoursed together till late at night, and after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they *Christian's bed-chamber* laid in a large upper chamber, whose window opened towards the sunrising; the name of the chamber was Peace, where he slept till break of day; and then he awoke and sang,

“Where am I now! Is this the love and care
Of Jesus for the men that pilgrims are!
Thus to provide! That I should be forgiven!
And dwell already the next door to Heaven!”

So in the morning they all got up, and after some more discourse, they told him that he should not depart till they had showed him the rarities of that place. And first they had him into the study, where they showed him records of *Christian had* the greatest antiquity; in which, as I remem- *into the study,* *and what he* *saw there.* ber my dream, they showed him first the pedigree of the Lord of the hill, that He was the Son of the Ancient of Days, and came by an eternal generation. Here also was more fully recorded the acts that He had done, and the names of many hundreds that He had taken into His service; and how He had placed them in such habitations that could neither by length of days nor decays of nature be dissolved.

Then they read to him some of the worthy acts that some of His servants had done: as how they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.”

¹ Source.

Then they read again in another part of the records of the house, where it was showed how willing their Lord was to receive into His favor any, even any, though they in time past had offered great affronts to His person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view: as of things both ancient and modern, together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him and had him into the armory, where they showed him all manner of furniture which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord, as there be stars in the heaven for multitude.

They also showed him some of the engines ¹ with which some of His servants had done wonderful things. They showed him Moses's rod, the hammer and nail with which Jael slew Sisera, the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad wherewith Shamgar slew six hundred men. They showed him also the jawbone with which Samson did such mighty feats; they showed him moreover the sling and stone with which David slew Goliath of Gath; and the sword also with which their Lord will kill the man of sin, in the day that He shall rise up to the prey. They showed him, besides, many excellent things, with which Christian was much delighted. This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also. "And then," said they, "we will, if the day be

¹ Instruments.

clear, show you the Delectable Mountains," which they
Christian said would yet further add to his comfort, be-
showed the De- cause they were nearer the desired haven than
lectable Moun- the place where at present he was. So he con-
tains. sented and stayed. When the morning was up they had 5
him to the top of the house, and bid him look south, so he
did.ⁿ And, behold, at a great distance he saw a most
pleasant mountainous country, beautified with woods,
vineyards, fruits of all sorts, flowers also, with springs and
fountains, very delectable to behold. Then he asked the 10
name of the country; they said it was Immanuel's land;
"And it is as common," said they, "as this hill is, to and for
all the pilgrims. And when thou comest there, from
thence," said they, "thou mayst see to the gate of the
Celestial City, as the shepherds that live there will make 15
appear."

Now he bethought himself of setting forward, and they
Christian sets were willing he should. "But first," said
forward. they, "let us go again into the armory."
Christian sent So they did; and when he came there, they 20
away armed. harnessed him from head to foot with what
was of proof, lest perhaps he should meet with assaults in
the way. He being therefore thus accoutered walketh out
with his friends to the gate, and there he asked the porter
if he saw any pilgrims pass by. 25

Then the porter answered, "Yes."

CHR. Pray did you know him? (said he.)

POR. I asked his name, and he told me it was Faithful.

CHR. Oh, (said Christian) I know him, he is my towns-
man, my near neighbor, he comes from the place where I 30
was born. How far do you think he may be before?

POR. He is got by this time below the hill.

How Christian CHR. Well, (said Christian) good porter,
and the porter the Lord be with thee, and add to all thy
greet at parting. blessings much increase, for the kindness 35
that thou hast showed to me.

THE FOURTH STAGE

Then he began to go forward, but Discretion, Piety, Charity, and Prudence would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses till they came to go down the hill.

5 Then said Christian, "As it was difficult coming up, so, so far as I can see, it is dangerous going down."

"Yes," said Prudence, "so it is; for it is an *The Valley of Humiliation.* hard matter for a man to go down into the

Valley of Humiliation, as thou art now, and to catch no
10 slip by the way. Therefore," said they, "are we come out to accompany thee down the hill."

So he began to go down, but very warily, yet he caught a slip or two.

Then I saw in my dream, that these good companions,
15 when Christian was gone down to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

But now in this Valley of Humiliation poor Christian was hard put to it, for he had gone but a little way before
20 he espied a foul fiend coming over the field to meet him; his name is Apollyon.¹ Then did Christian begin to be afraid, and to cast in his mind whether to go back, or to stand his ground. But he considered again
25 that he had no armor for his back," and therefore thought that to turn the back to him
might give him greater advantage with ease to pierce him with his darts; therefore he resolved to venture, and stand his ground. "For," thought
30 he, "had I no more in mine eye than the saving of my life, 'twould be the best way to stand."

Christian no armor for his back.

Christian's resolution on the approach of Apollyon.

So he went on, and Apollyon met him. Now the monster was hideous to behold; he was clothed with

¹ The destroyer.

scales like a fish (and they are his pride); he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him. 5

APOL. Whence come you, and whither are you bound? "

*Discourse be-
twixt Christian
and Apollyon.* CHR. I am come from the City of Destruction, which is the place of all evil, and am going to the City of Zion. 10

APOL. By this I perceive thou art one of my subjects, for all that country is mine; and I am the prince and god of it. How is it then that thou hast run away from thy king? Were it not that I hope thou mayst do me more service, I would strike thee now at one blow to the ground. 15

CHR. I was born indeed in your dominions, but your service was hard, and your wages such as a man could not live on, for the wages of sin is death; therefore when I was come to years, I did as other considerate persons do, look out if perhaps I might mend myself. 20

APOL. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee. But since thou *Apollyon's
flattery.* complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee. 25

CHR. But I have let ¹ myself to another, even to the King of princes, and how can I with fairness go back with thee?

APOL. Thou hast done in this, according to the proverb, *Apollyon under-
values Christ's
service.* changed a bad for a worse; but it is ordinary for those that have professed themselves His servants, after a while to give Him the slip, and return again to me. Do thou so, too, and all shall be well. 30

CHR. I have given Him my faith, and sworn my alle- 35

¹ Hired.

giance to Him; how then can I go back from this, and not be hanged as a traitor?

APOL. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.

Apollyon pretends to be merciful.

CHR. What I promised thee was in my nonage;¹ and besides, I count that the Prince under whose banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee; and besides, O thou destroying Apollyon, to speak truth, I like His service, His wages, His servants, His government, His company, and country better than thine: and therefore leave off to persuade me further; I am His servant, and I will follow Him.

APOL. Consider again when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, His servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And besides, thou countest His service better than mine, whereas He never came yet from the place where He is, to deliver any that served Him out of our hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud those that have faithfully served me, from Him and His, though taken by them, and so I will deliver thee.

Apollyon pleads the grievous ends of Christians to dissuade Christian from persisting in his way.

CHR. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to Him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account. For, for present deliverance, they do not much expect it; for they stay for their glory, and then they shall have it, when their Prince comes in His, and the glory of the angels.

APOL. Thou hast already been unfaithful in thy service to Him, and how dost thou think to receive wages of Him?

¹ Minority.

CHR. Wherein, O Apollyon, have I been unfaithful to Him?

APOL. Thou didst faint at first setting out, when thou
Apollyon wast almost choked in the gulf of Despond;
pleads Chris- thou didst attempt wrong ways to be rid of 5
tian's infirmi- thy burden, whereas thou shouldst have
ties against him. stayed till thy Prince had taken it off; thou didst sinfully
 sleep and lose thy choice thing; thou wast also almost
 persuaded to go back, at the sight of the lions; and when
 thou talkest of thy journey, and of what thou hast heard 10
 and seen, thou art inwardly desirous of vainglory in all
 that thou sayest or dost.

CHR. All this is true, and much more which thou hast
 left out; but the Prince whom I serve and honor, is merci-
 ful and ready to forgive; but besides, these infirmities 15
 possessed me in thy country, for there I sucked them in,
 and I have groaned under them, been sorry for them, and
 have obtained pardon of my Prince.

APOL. (Then Apollyon broke out into a grievous rage,
Apollyon in a saying) I am an enemy to this Prince. I hate 20
rage falls upon His person, His laws, and people. I am
Christian. come out on purpose to withstand thee.

CHR. Apollyon, beware what you do, for I am in the
 King's highway, the way of holiness; therefore take heed
 to yourself. 25

APOL. (Then Apollyon straddled quite over the whole
 breadth of the way, and said) I am void of fear in this
 matter; prepare thyself to die, for I swear by my infernal
 den, that thou shalt go no further. Here will I spill thy
 soul. 30

And with that, he threw a flaming dart at his breast,"
 but Christian had a shield in his hand with which he
 caught it, and so prevented the danger of that. Then did
 Christian draw, for he saw 'twas time to bestir him; and
 Apollyon as fast made at him, throwing darts as thick as 35
 hail, by the which, notwithstanding all that Christian

could do to avoid it, Apollyon wounded him in his head, his hand and foot. This made Christian give a little back. Apollyon therefore followed his work amain, and Christian again took courage, and resisted as manfully as he could.

Christian wounded in his understanding, faith, and conversation.

This sore combat lasted for above half a day, even till Christian was almost quite spent. For you must know that Christian by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that, Christian's sword flew out of his hand. Then said Apollyon, "I am sure of thee now"; and with that, he had almost pressed him to death, so that Christian began to despair of life. But as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy! When I fall, I shall arise!" And with that, gave him a deadly thrust which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, "Nay, in all these things we are more than conquerors, through Him that loved us." And with that, Apollyon spread forth his dragon's wings, and sped him away, that Christian saw him no more.

Apollyon casteth down to the ground Christian.

Christian's victory over Apollyon.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight; he spake like a dragon: and on the other side, what sighs and groans brast¹ from Christian's heart! I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon

A brief relation of the combat by the spectator.

¹ Old Eng. imperfect of *bresten* or *burst*.

with his two-edged sword; then indeed he did smile, and look upward: but 'twas the dreadfulest sight that ever I saw.

So when the battle was over Christian said, "I will here give thanks to Him that hath delivered me
Christian gives 5
God thanks for out of the mouth of the lion, to Him that did
deliverance. help me against Apollyon"; and so he did, saying,

"Great Beelzebub, the captain of this fiend,
 Designed my ruin; therefore to this end 10
 He sent him harnessed out, and he with rage
 That hellish was, did fiercely me engage.
 But blessed Michael helped me, and I
 By dint of sword, did quickly make him fly.
 Therefore to Him let me give lasting praise, 15
 And thank and bless His holy name always."

Then there came to him an hand, with some of the leaves of the tree of life, the which Christian took, and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat 20 bread, and to drink of the bottle that was given him a little before. So being refreshed, he addressed himself to his journey, with his sword drawn in his hand.
Christian goes 25
on his journey "For," he said, "I know not but some other
with his sword enemy may be at hand." But he met with
drawn in his no other affront ¹ from Apollyon, quite
hand. through this valley.

Now at the end of this valley was another, called the Valley of the Shadow of Death, and Christian must needs go through it, because the 30 way to the Celestial City lay through the midst of it. Now this valley is a very solitary place. The prophet Jeremiah thus describes it, "A wilderness, a land of deserts, and of pits, a land of drought, and of the

¹ Assault.

shadow of death, a land that no man but a Christian passeth through, and where no man dwelt." Now here Christian was worse put to it than in his fight with Apollyon, as by the sequel you shall see.

5 I saw then in my dream, that when Christian was got to the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land, making haste to go back, to whom Christian spake as follows:

The children of the spies go back.

10 CHR. Whither are you going?

MEN. (They said) Back, back; and we would have you to do so too, if either life or peace is prized by you.

CHR. Why, what's the matter? (said Christian.)

MEN. Matter! (said they) We were going that way as
15 you are going, and went as far as we durst; and indeed we were almost past coming back, for had we gone a little further, we had not been here to bring the news to thee.

CHR. But what have you met with? (said Christian.)

MEN. Why, we were almost in the Valley of the Shadow
20 of Death, but that by good hap we looked before us, and saw the danger before we came to it:

CHR. But what have you seen? (said Christian.)

MEN. Seen! Why, the valley itself, which is as dark as pitch; we also saw there the hobgoblins, satyrs, and
25 dragons of the pit. We heard also in that valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons; and over that valley hangs the discouraging clouds of confusion; death also doth always spread his wings over it; in a
30 word, it is every whit dreadful, being utterly without order.

CHR. (Then said Christian) I perceive not yet by what you have said, but that this is my way to the desired haven.

35 MEN. Be it thy way, we will not choose it for ours. So they parted, and Christian went on his way, but still

with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch. That ditch is it into which the blind have led the blind in all ages, 5 and have both there miserably perished. Again, behold on the left hand, there was a very dangerous quag, into which, if even a good man falls, he can find no bottom for his foot to stand on. Into that quag King David once did fall, and had no doubt therein been smothered, had not He 10 that is able plucked him out.

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when 15 he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for besides the dangers mentioned above, the pathway was here so dark, that oft-times when he lift up his foot to set forward, he knew not 20 where, or upon what he should set it next.

About the midst of this valley I perceived the mouth of hell to be, and it stood also hard by the wayside. "Now," thought Christian, "what shall I do?" And ever and anon the flame and smoke would come out in such abundance, 25 with sparks and hideous noises, things that cared not for Christian's sword, as did Apollyon before, that he was forced to put up his sword, and betake himself to another weapon called All-prayer;" so he cried in my hearing, "O Lord, I beseech thee deliver my soul." Thus he went on 30 a great while, yet still the flames would be reaching towards him. Also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets." This frightful sight was seen, and these dreadful noises were 35 heard by him for several miles together; and coming to a

place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back.

Christian put to a stand, but for a while.

5 Then again he thought he might be halfway through the valley; he remembered also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward; so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when
10 they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God"; so they gave back, and came no further.

One thing I would not let slip; I took notice that now poor Christian was so confounded that he did not know
15 his own voice; and thus I perceived it. Just when he was come over against the mouth of the burning pit," one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought
20 had proceeded from his own mind. This put Christian more to it than anything that he met with before, even to think that he should now blaspheme Him that he loved so much before; yet could he have helped it, he would not have done it. But
25 he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

Christian made believe that he spake blasphemies, when 'twas Satan that suggested them into his mind.

When Christian had traveled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk
30 through the valley of the shadow of death, I will fear none ill, for thou art with me."

Then was he glad, and that for these reasons: "

First, because he gathered from thence that some who feared God were in this valley as well as himself.

35 Secondly, for that he perceived God was with them, though in that dark and dismal state. "And why not,"

thought he, "with me, though by reason of the impediment that attends this place, I cannot perceive it?"

Thirdly, for that he hoped, could he overtake them, to have company by and by.

So he went on, and called to him that was before, but he 5
Christian glad at knew not what to answer, for that he also
break of day. thought himself to be alone. And by and
 by, the day broke; then said Christian, "He hath turned
 the shadow of death into the morning."

Now morning being come, he looked back, not of desire 10
 to return, but to see by the light of the day what hazards he
 had gone through in the dark. So he saw more perfectly
 the ditch that was on the one hand, and the quag that was
 on the other; also how narrow the way was which lay
 betwixt them both; also now he saw the hobgoblins, and 15
 satyrs, and dragons of the pit, but all afar off, for after
 break of day, they came not nigh, yet they were dis-
 covered to him, according to that which is written, "He
 discovereth deep things out of darkness, and bringeth out
 to light the shadow of death." 20

Now was Christian much affected with his deliverance
 from all the dangers of his solitary way, which dangers,
 though he feared them more before, yet he saw them more
 clearly now, because the light of the day made them con-
 spicuous to him. And about this time the sun was rising, 25
 and this was another mercy to Christian; for you must
 note, that though the first part of the Valley of the Shadow
 of Death was dangerous, yet this second part
The second part which he was yet to go, was, if possible, far
of this valley
very dangerous. more dangerous: for from the place where he 30
 now stood, even to the end of the valley, the way was all
 along set so full of snares, traps, gins, and nets here, and so
 full of pits, pitfalls, deep holes, and shelvings down there,
 that had it now been dark, as it was when he came the
 first part of the way, had he had a thousand souls, they had 35
 in reason been cast away. But as I said, just now the sun

was rising. Then said he, "His candle shineth on my head, and by His light I go through darkness." In this light therefore he came to the end of the valley.

Now I saw in my dream, that at the end of this valley
5 lay blood, bones, ashes, and mangled bodies of men, even
of pilgrims that had gone this way formerly. And while I
was musing what should be the reason, I espied a little
before me a cave where two giants, Pope and Pagan,
dwelt in old time, by whose power and tyranny the men
10 whose bones, blood, ashes, etc. lay there, were cruelly put
to death. But by this place Christian went without much
danger, whereat I somewhat wondered; but I have learned
since, that Pagan has been dead many a day, and as for
the other, though he be yet alive, he is by reason of age,
15 and also of the many shrewd brushes that he met with in
his younger days, grown so crazy, and stiff in his joints,
that he can now do little more than sit in his cave's mouth,"
grinning at pilgrims as they go by, and biting his nails
because he cannot come at them.

20 So I saw that Christian went on his way. Yet at the
sight of the old man that sat in the mouth of the cave, he
could not tell what to think, specially because he spake to
him, though he could not go after him, saying, "You will
never mend, till more of you be burned." But he held his
25 peace, and set a good face on't, and so went by, and
caught no hurt. Then sang Christian,

"O world of wonders! I can say no less
That I should be preserved in that distress
That I have met with here! Oh, blessed be
30 That hand that from it hath delivered me!
Dangers in darkness, devils, hell, and sin,
Did compass me, while I this vale was in.
Yea, snares, and pits, and traps, and nets did lie
My path about, that worthless silly I
35 Might have been caught, entangled, and cast down.
But since I live, let JESUS wear the crown."

THE FIFTH STAGE

Now as Christian went on his way, he came to a little ascent which was cast up on purpose that pilgrims might see before them. Up there, therefore, Christian went, and looking forward he saw Faithful before him, upon his journey.

Then said Christian aloud, "Ho, ho! so-ho! Stay, and I will be your companion."

At that Faithful looked behind him, to whom Christian cried again, "Stay, stay, till I come up to you."

But Faithful answered, "No, I am upon my life,¹ and the avenger of blood" is behind me."

At this, Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun² him, so the last was first. Then did Christian vaingloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until Faithful came up to help him.

Then I saw in my dream, they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began.

CHR. My honored and well-beloved brother Faithful, I am glad that I have overtaken you, and that God has so tempered our spirits that we can walk as companions in this so pleasant a path.

FAITH. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me; wherefore I was forced to come thus much of the way alone.

CHR. How long did you stay in the City of De-

¹ Running for my life.

² Outrun.

struction, before you set out after me on your pilgrimage?

FAITH. Till I could stay no longer; for there was great talk presently ¹ after you was gone out, that our city would in short time with fire from heaven be burned down to the ground.

*Their talk
about the
country from
whence they
came.*

CHR. What! Did your neighbors talk so?

FAITH. Yes, 'twas for a while in everybody's mouth.

CHR. What, and did no more of them but you come out
10 to escape the danger?

FAITH. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you, and of your desperate journey, for so they
15 called this your pilgrimage; but I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made mine escape.

CHR. Did you hear no talk of neighbor Pliable?

FAITH. Yes, Christian, I heard that he followed you till
20 he came at the Slough of Despond, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

CHR. And what said the neighbors to him?

FAITH. He hath, since his going back, been had greatly
25 in derision, and that among all sorts of people; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

*How Pliable
was accounted
of when he got
home.*

CHR. But why should they be so set against him, since
30 they also despise the way that he forsook?

FAITH. Oh, they say, "Hang him, he is a turncoat, he was not true to his profession." I think God has stirred up even his enemies to hiss at him and make him a proverb, because he hath forsaken the way.

CHR. Had you no talk with him before you came out?

¹ Immediately.

FAITH. I met him once in the streets, but he leered ¹ away on the other side, as one ashamed of what he had done: so I spake not to him.

CHR. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the
The dog and the sow. city, for it is happened to him, according to the true proverb, the dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire.

FAITH. They are my fears of him, too. But who can hinder that which will be?

CHR. Well, neighbor Faithful, (said Christian) let us leave him and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

FAITH. I escaped the slough that I perceive you fell into, and got up to the gate without that danger; only I met with one whose name was Wanton, that
Faithful assaulted by Wanton. had like to have done me a mischief.

CHR. 'Twas well you escaped her net. Joseph was hard put to it by her, and he escaped her as you did, but it had like to have cost him his life. But what did she do to you?

FAITH. You cannot think, but that you know something, what a flattering tongue she had, she lay at me hard to turn aside with her, promising me all manner of content.

CHR. Nay, she did not promise you the content of a good conscience.

FAITH. You know what I mean, all carnal and fleshly content.

CHR. Thank God you have escaped her! The abhorred of the Lord shall fall into her ditch.

FAITH. Nay, I know not whether I did wholly escape her, or no.

¹ Looked sidewise.

CHR. Why, I trow you did not consent to her desires?

FAITH. No, not to defile myself; for I remembered an old writing that I had seen, which saith, "Her steps take hold of hell." So I shut mine eyes, because I would not be bewitched with her looks. Then she railed on me, and I went my way.

CHR. Did you meet with no other assault as you came?

FAITH. When I came to the foot of the hill called Difficulty I met with a very aged man who asked me, what I was, and whither bound. I told him that I was a pilgrim going to the Celestial City.

*He is assaulted
by Adam the
First.*

Then said the old man, "Thou lookest like an honest fellow. Wilt thou be content to dwell with me, for the wages that I shall give thee?"

Then I asked him his name, and where he dwelt.

He said his name was Adam the First, and "I dwell in the town of Deceit." I asked him then what was his work, and what the wages that he would give. He told me that his work was many delights; and his wages, that I should be his heir at last. I further asked him what house he kept, and what other servants he had. So he told me that his house was maintained with all the dainties in the world, and that his servants were those of his own begetting. Then I asked if he had any children. He said that he had but three daughters, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life; and that I should marry them all, if I would. Then I asked how long time he would have me live with him. And he told me as long as he lived himself.

CHR. Well, and what conclusion came the old man and you to, at last?

FAITH. Why, at first, I found myself somewhat inclinable to go with the man, for I thought he spake very fair. But looking in his forehead as I talked with him, I saw there written, *Put off the old man with his deeds.*

CHR. And how then?

FAITH. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh and give me such a deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, "O wretched man!" " So I went on my way up the hill.

Now when I had got about halfway up, I looked behind me, and saw one coming after me swift as the wind; so he overtook me just about the place where the settle stands.

CHR. Just there (said Christian), did I sit down to rest me, but, being overcome with sleep, I there lost this roll out of my bosom.

FAITH. But good brother, hear me out! So soon as the man overtook me, he was but a word and a blow; for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so. He said, because of my secret inclining to Adam the First; and with that, he strook ¹ me another deadly blow on the breast, and beat me down backward, so I lay at his foot as dead as before. So when I came to myself again, I cried him mercy; but he said, "I know not how to show mercy,"—and with that knocked me down again." He had doubtless made an end of me, but that One came by, and bid him forbear.

CHR. Who was that, that bid him forbear?

FAITH. I did not know Him at first, but as He went by I perceived the holes in His hands, and His side; then I concluded that He was our Lord. So I went up the hill.

¹ Old imperfect for struck.

CHR. That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law. *The temper of Moses.*

5 FAITH. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed there.

CHR. But did not you see the house that stood there on the top of that hill on the side of which Moses met you?

10 FAITH Yes, and the lions too, before I came at it; but for the lions, I think they were asleep, for it was about noon; and because I had so much of the day before me, I passed by the porter and came down the hill.

CHR. He told me indeed that he saw you go by; but I wish you had called at the house, for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet nobody in the Valley of Humility?

20 FAITH. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him. His reason was, for that the valley was altogether without honor. He *Faithful assaulted by Discontent.* told me moreover, that there to go was the way to disobey all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who he knew, as he said, would be very much offended if I made such a fool of myself as to wade through this valley.

CHR. Well, and how did you answer him?

30 FAITH. I told him, that although all these that he named might claim kindred of me, and that rightly, for indeed they were my relations, according to the flesh, yet since I became a pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than *Faithful's answer to Discontent.* if they had never been of my lineage. I told him, moreover, that as to this valley, he had quite misrepresented the

35

thing; for before honor is humility, and a haughty spirit before a fall. Therefore said I, I had rather go through this valley to the honor that was so accounted by the wisest, than choose that which he esteemed most worth our affections.

CHR. Met you with nothing else in that valley?

FAITH. Yes, I met with Shame.¹ But of all the men that *He is assaulted with Shame.* I met with in my pilgrimage, he, I think, bears the wrong name; the other would be said nay, after a little argumentation, and somewhat 10 else, but this boldfaced Shame would never have done.

CHR. Why, what did he say to you?

FAITH. What! Why, he objected against religion itself; he said it was a pitiful low sneaking business for a man to 15 mind religion; he said that a tender conscience was an unmanly thing, and that for a man to watch over his words and ways, so as to tie up himself from that hectoring² liberty that the brave spirits of the times accustom themselves unto, would make me the ridicule of the times. He 20 objected also, that but few of the mighty, rich, or wise, were ever of my opinion; nor any of them, neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all, for nobody else knows what. He moreover objected the base and low estate and 25 condition of those that were chiefly the pilgrims of the times in which they lived, also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also about a great many more things than here I relate: as, that it was a shame to sit whining 30 and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbor forgiveness for petty faults, or to make restitu-

¹ There is here a play upon the meanings of shame, (1) the rankling of injured pride (2) modesty.

² Blustering.

tion where I had taken from any. He said also that religion made a man grow strange to the great, because of a few vices, which he called by finer names, and made him own and respect the base because of the same religious fraternity. "And is not this," said he, "a shame?"

CHR. And what did you say to him?

FAITH. Say! I could not tell what to say at the first. Yea, he put me so to it that my blood came up in my face; even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider that that which is highly esteemed among men, is had in abomination with God. And I thought again, this Shame tells me what men are, but it tells me nothing what God, or the word of God is. And I thought, moreover, that at the day of doom, we shall not be doomed to death or life according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore thought I, what God says is best, is best, though all the men in the world are against it. Seeing then, that God prefers His religion, seeing God prefers a tender conscience, seeing they that make themselves fools for the kingdom of heaven are wisest, and that the poor man that loveth Christ is richer than the greatest man in the world that hates Him, Shame, depart, thou art an enemy to my salvation. Shall I entertain thee against my sovereign Lord? How then shall I look Him in the face at His coming? Should I now be ashamed of His ways and servants, how can I expect the blessing? But indeed this Shame was a bold villain; I could scarce shake him out of my company. Yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion. But at last I told him 'twas but in vain to attempt further in this business, for those things that he disdained, in those did I see most glory. And so at last I got past this importunate one. And when I had shaken him off then I began to sing,

“The trials that those men do meet withal,
 That are obedient to the heavenly call,
 Are manifold, and suited to the flesh,
 And come, and come, and come again afresh;
 That now, or sometime else, we by them may
 Be taken, overcome, and cast away.
 Oh! let the pilgrims, let the pilgrims then,
 Be vigilant, and quit themselves like men.”

5

CHR. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he 10
 has the wrong name; for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men, that is, to make us ashamed of that which is good. But if he was not himself audacious, he would never attempt to do as he does, but let us still resist him; for notwithstanding 15
 all his bravadoes, he promoteth the fool, and none else. “The wise shall inherit glory,” said Solomon, “but shame shall be the promotion of fools.”

FAITH. I think we must cry to Him for help against shame, that would have us be valiant for truth upon the 20
 earth.

CHR. You say true. But did you meet nobody else in that valley?

FAITH. No, not I, for I had sunshine all the rest of the way, through that, and also through the Valley of the 25
 Shadow of Death.

CHR. 'Twas well for you; I am sure it fared far otherwise with me. I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon. Yea, I thought verily he would have killed 30
 me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces. For as he threw me, my sword flew out of my hand. Nay, he told me he was sure of me; but I cried to God, and He heard me and delivered me out of all my troubles. Then 35

I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there, over and over. But at last day brake, and the sun rose, and I went through that
 5 which was behind with far more ease and quiet.

Moreover, I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative walking at a distance besides them, (for in this place there was room enough for them
 10 all to walk). He was a tall man, and something more comely at a distance than at hand. To this *Talkative described.* man Faithful addressed himself in this manner.

FAITH. Friend, whither away? Are you going to the
 15 heavenly country?

TALK. I am going to that same place.

FAITH. That is well; then I hope we may have your good company.

TALK. With a very good will will I be your companion.

FAITH. Come on then, and let us go together, and let
 20 us spend our time in discoursing of things *Faithful and Talkative enter discourse.* that are profitable.

TALK. To talk of things that are good to me is very acceptable, with you, or with any other; and I am glad
 25 that I have met with those that incline to so good a work. For to speak the truth, there are but few that care thus to spend their time as they are in their travels, but choose much rather to be speaking of things to *Talkative's dislike of bad discourse.* no profit, and this hath been a trouble to
 30 me.

FAITH. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

TALK. I like you wonderful well, for your saying is full
 35 of conviction; and I will add, what thing so pleasant, and what so profitable, as to talk of the things of God? What

things so pleasant? That is, if a man hath any delight in things that are wonderful; for instance, if a man doth delight to talk of the history or mystery of things, or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture? 5

FAITH. That's true; but to be profited by such things in our talk should be that which we design.

TALK. That is it that I said; for to talk of such things is *Talkative's fine discourse.* most profitable, for by so doing a man may 10 get knowledge of many things, as of the vanity of earthly things, and the benefit of things above. Thus in general; but more particularly, by this a man may learn the necessity of the new birth, the insufficiency of our works, the need of Christ's righteousness, etc. Be- 15 sides, by this a man may learn by talk, what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the 20 truth, and also to instruct the ignorant.

FAITH. All this is true, and glad am I to hear these things from you.

TALK. Alas! The want of this is the cause that so few understand the need of faith, and the necessity of a work 25 of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

FAITH. But by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human 30 industry, or only by the talk of them.

TALK. All this I know very well, for a man can receive *O brave Talkative.* nothing except it be given him from heaven; all is of grace, not of works. I could give you an hundred scriptures for the confirmation of this. 35

FAITH. Well then, (said Faithful) what is that one

thing, that we shall at this time found our discourse upon?

TALK. What you will. I will talk of things heavenly, or things earthly; things moral, or things
 5 evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

O brave Talkative.

(FAITH.) Now did Faithful begin to wonder; and stepping to Christian (for he walked all this while by himself,) he said to him, but softly,
 10 "What a brave companion have we got! Surely this man will make a very excellent pilgrim."

Faithful beguiled by Talkative.

(CHR.) At this Christian modestly smiled, and said,
 15 "This man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not."

Christian makes a discovery of Talkative, telling Faithful who he was.

FAITH. Do you know him then?

CHR. Know him! Yes, better than he knows himself.

20 FAITH. Pray, what is he?

CHR. His name is Talkative; he dwelleth in our town. I wonder that you should be a stranger to him, only I consider that our town is large.

25 FAITH. Whose son is he? And whereabout doth he dwell?

CHR. He is the son of one Say-well; he dwelt in Prating Row, and he is known of all that are acquainted with him, by the name of Talkative in Prating Row; and notwithstanding his fine tongue, he is but a sorry fellow.

30 FAITH. Well, he seems to be a very pretty man.

CHR. That is, to them that have not thorough acquaintance with him, for he is best abroad; near home he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the work of
 35 the painter, whose pictures show best at a distance; but very near, more displeasing.

FAITH. But I am ready to think you do but jest, because you smiled.

CHR. God forbid that I should jest, though I smiled, in this matter, or that I should accuse any falsely; I will give you a further discovery of him. This man is for any company and for any talk; as he talketh now with you, so will he talk when he is on the ale bench; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith. 5 10

FAITH. Say you so! Then am I in this man greatly deceived.

CHR. Deceived! You may be sure of it. Remember the proverb, "They say and do not; but the kingdom of God is not in word, but in power." He talketh of prayer, 15

Talkative talks, but does not. of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savor." There is 20

His house is empty of religion. there neither prayer nor sign of repentance for sin; yea, the brute in his kind¹ serves God far better than he. He is the very stain, reproach, 25

He is a stain to religion. and shame of religion to all that know him; it can hardly have a good word in all that end of the town where he dwells, through him. Thus say 30

The proverb that goes of him. the common people that know him, a saint abroad and a devil at home. His poor family finds it so, he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or speak to him. Men

¹ Natural disposition. This meaning is now archaic but, as may be expected in Bunyan's writing, is nearer the Anglo-Saxon root-meaning (*cund*, born), than is the modern usage.

that have any dealings with him say 'tis better to deal with a Turk than with him, for fairer dealing they shall have at their hands. This Talkative, if it be possible, will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he findeth in any of them a foolish timorousness, for so he calls the first appearance of a tender conscience, he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendations before others. For my part I am of opinion, that he has by his wicked life caused many to stumble and fall, and will be, if God prevent not, the ruin of many more.

FAITH. Well, my brother, I am bound to believe you, not only because you say you know him, but also because like a Christian you make your reports of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.

CHR. Had I known him no more than you, I might perhaps have thought of him as at the first you did. Yea, had he received this report at their hands only that are enemies to religion, I should have thought it had been a slander—a lot that often falls from bad men's mouths upon good men's names and professions. But all these things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother nor friend; the very naming of him among them makes them blush if they know him.

FAITH. Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction.

CHR. They are two things indeed, and are as diverse as are the soul and the body; for as the body without the soul is but a dead carcass, so saying, if it be alone, is but a dead carcass also. The

Men shun to deal with him.
The carcass of religion.

soul of religion is the practick ¹ part. Pure religion and undefiled, before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. This Talkative is not aware of; he thinks that hearing and saying will make a good Christian, and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of doom men shall be judged according to their fruits. It will not be said then, "Did you believe?" but, "Were you doers, or talkers only?" And accordingly shall they be judged. The end of the world is compared to our harvest, and you know men at harvest regard nothing but fruit. Not that anything can be accepted that is not of faith; but I speak this to show you how insignificant the profession of Talkative will be at that day.

FAITH. This brings to my mind that of Moses, by which he describeth the beast that is clean. He *Faithful convinced of the badness of Talkative.* is such an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth Talkative: he cheweth the cud, he seeketh knowledge, he cheweth upon the word, but he divideth not the hoof, he parteth not with the way of sinners; but, as the hare, retaineth the foot of a dog or bear, and therefore he is unclean.

CHR. You have spoken, for aught I know, the true gospel sense of those texts, and I will add another thing. Paul calleth some men, yea and those great talkers, too, *Talkative like to things that sound without life.* sounding brass and tinkling cymbals; that is, as he expounds them in another place, things without life, giving sound. Things without life, that is, without the true faith and

¹ Practical.

grace of the gospel; and consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life, though their sound, by their talk, be as if it were the tongue or voice of an angel.

5 FAITH. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

CHR. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company, too, except God shall touch his heart and turn it.

FAITH. What would you have me to do?

CHR. Why, go to him, and enter into some serious discourse about the power of religion, and ask him plainly, when he has approved of it, for that he will, whether this
15 thing be set up in his heart, house, or conversation.

FAITH. (Then Faithful stepped forward again and said to Talkative) Come, what cheer? How is it now?

TALK. Thank you, well. I thought we should have had a great deal of talk by this time.

20 FAITH. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself, when it is in the heart of man?

TALK. I perceive then that our talk must be about the
25 power of things. Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus. First, where the grace of God is in the heart, it causeth there
Talkative's false discovery of a work of grace.
a great outcry against sin. Secondly,—

30 FAITH. Nay, hold, let us consider of one at once. I think you should rather say, it shows itself by inclining the soul to abhor its sin.

TALK. Why, what difference is there
between crying out against and abhorring of
35 sin?
To cry out against sin, no sign of grace.

FAITH. Oh, a great deal! A man may cry out against

sin, of policy, but he cannot abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy 5 but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it. 10

TALK. You lie at the catch,¹ I perceive.

FAITH. No not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

TALK. Great knowledge of gospel mysteries. 15

FAITH. This sign should have been first, but first or last, it is also false: for, knowledge, great know-
Great knowl- edge no sign of grace. edge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul. Yea, if a man have all knowledge, he may yet be 20 nothing, and so consequently be no child of God. When Christ said, "Do you know all these things?" and the Disciples had answered, "Yes," He addeth, "Blessed are ye, if ye do them." He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a 25 knowledge that is not attended with doing: he that knoweth his Master's will, and doth it not. A man may know like an angel, and yet be no Christian; therefore your sign is not true. Indeed to know is a thing that pleaseth talkers and boasters; but to do is that which 30 pleaseth God. Not that the heart can be good without knowledge, for without that the heart is naught. There is therefore knowledge and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with 35

¹ Lie in wait to catch me up.

the grace of faith and love, which puts a man upon doing even the will of God from the heart. The first of these will serve the talker, but without the other the true Christian is not content. Give me understanding, and
 5 I shall keep thy law, yea, I shall observe it with my whole heart. *True knowledge attended with endeavors.*

TALK. You lie at the catch again; this is not for edification.

FAITH. Well, if you please, propound another sign how
 10 this work of grace discovereth itself where it is.

TALK. Not I, for I see we shall not agree.

FAITH. Well, if you will not, will you give me leave to do it?

TALK. You may use your liberty.

15 FAITH. A work of grace in the soul discovereth itself, either to him that hath it, or *One good sign of grace.* to standers-by. To him that hath it, thus: it gives him conviction of sin, especially of the defilement of his nature and the sin of unbelief, for the sake of which he is sure
 20 to be damned, if he findeth not mercy at God's hand by faith in Jesus Christ. This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Savior of the world, and the absolute necessity of closing with Him for life, at the which
 25 he findeth hungerings and thirstings after Him, to which hungerings, etc. the promise is made. Now according to the strength or weakness of his faith in his Savior, so is his joy and peace, so is his love to holiness, so are his desires to know Him more, and also to serve Him in this world.
 30 But though I say it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace, because his corruptions now, and his abused reason, makes his mind to misjudge in this matter; therefore in him that hath this work there is required a
 35 very sound judgment, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered:

1. By an experimental confession of his faith in Christ."
 2. By a life answerable to that confession, to wit, a life of holiness; heart-holiness, family-holiness, if he hath a family, and by conversation-holiness in the world, which in the general teacheth him inwardly to abhor his sin, and himself for that in secret, to suppress it in his family and to promote holiness in the world; not by talk only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love, to the power of the word. And now, sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

TALK. Nay, my part is not now to object, but to hear; let me therefore have your second question.

FAITH. It is this. Do you experience the first part of this description of it, and doth your life and conversation testify the same? Or standeth your religion in word or in tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also, nothing but what your conscience can justify you in. For, not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am thus and thus, when my conversation, and all my neighbors tell me I lie, is great wickedness.

TALK. (Then Talkative at first began to blush, but recovering himself, thus he replied) You come now to experience, to conscience, and God; and to appeal to Him for justification of what is spoken. This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a catechiser; and, though you should so do, yet I may refuse to make you my judge.

*Another good
sign of grace.*

*Talkative not
pleased with
Faithful's
question.*

But I pray will you tell me, why you ask me such questions?

5 FAITH. Because I saw you forward to talk, and because I knew not that you had aught else but no-
 tion. Besides, to tell you all the truth, I have heard of you that you are a man whose
 religion lies in talk, and that your conversation gives this
 your mouth-profession the lie. They say you are a spot among Christians, and that
 10 religion fareth the worse for your ungodly
 conversations; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion, and an alehouse, and covetousness, and uncleanness, and swearing, and lying,
 15 and vain company-keeping, etc. will stand together. The proverb is true of you, which is said of a whore, to wit, that she is a shame to all women; so you are a shame to all professors.

TALK. Since you are ready to take up reports and to
 20 judge so rashly as you do, I cannot but conclude you are some peevish or melancholy
 man, not fit to be discoursed with, and so, adieu.

CHR. (Then came up Christian, and said to his brother) I told you how it would happen: your words and his lusts
 25 could not agree; he had rather leave your company, than reform his life. But he is gone as I said; let
 him go; the loss is no man's but his own; he has saved us the trouble of going from him; for he continuing, as I suppose he will do, as he is, he would have been but a
 30 blot in our company; besides, the apostle says, "From such withdraw thyself."

FAITH. But I am glad we had this little discourse with him. It may happen that he will think of it again. However, I have dealt plainly with him, and so am clear of his
 35 blood; if he perisheth.

CHR. You did well to talk so plainly to him as you did.

The reasons why Faithful put to him that question.

Faithful's plain dealing to Talkative.

Talkative flings away from Faithful.

A good riddance

There is but little of this faithful dealing with men now-days, and that makes religion to stink in the nostrils of many, as it doth; for they are these talkative fools, whose religion is only in word, and are debauched and vain in their conversation, that, being so much admitted into the fellowship of the godly, do stumble ¹ the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done, then should they either be made more conformable to religion, or the company of saints would be too hot for them.²

How Talkative at first lifts up his plumes!
 How bravely doth he speak! How he presumes
 To drive down all before him! But so soon
 As Faithful talks of heart-work, like the moon
 That's past the full, into the wane he goes;
 And so will all, but he that heart-work knows.

Thus they went on talking of what they had seen by the way, and so made that way easy, which would otherwise, no doubt, have been tedious to them; for now they went through a wilderness.

THE SIXTH STAGE

Now when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back and espied one coming after them, and he knew him.

"Oh!" said Faithful to his brother. "Who comes yonder?"

Then Christian looked, and said, "It is my good friend Evangelist."

¹ Confuse. [Archaic].

² Too ardent for them. See *hot* (A. S. *hat*, hot) and *ardent* (L. *ardeo*, burn). The Anglo-Saxon, as often happens, has become the literal, the Latin the figurative meaning. Hence, the literal used figuratively, as in this passage, is particularly strong.

“Aye, and my good friend too,” said Faithful, “for ’twas he that sent me the way to the gate.”

Now was Evangelist come up unto them, and thus saluted them. *Evangelist overtakes them again.*

5 EVANG. Peace be with you, dearly beloved, and peace be to your helpers.

CHR. Welcome, welcome, my good Evangelist! The sight of thy countenance brings to my remembrance thy ancient kindness, and un- *They are glad at the sight of him.*
10 wearied laboring for my eternal good.

FAITH. And a thousand times welcome! (said good Faithful.) Thy company, O sweet Evangelist, how desirable is it to us, poor pilgrims!

EVANG. (Then said Evangelist) How hath it fared
15 with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with
20 what difficulty they had arrived to that place.

EVANG. Right glad am I (said Evangelist); not that you met with trials, but that you have been victors, and for that you have, notwithstanding many weaknesses, continued in the
25 way to this very day. I say, right glad am I of this thing, and that for mine own sake and yours; I have sowed, and you have reaped, and the day is coming, when both he that sowed, and they that reaped shall rejoice together; that is, if you hold out; for in due time ye shall reap, if you
30 faint not. The crown is before you, and it is an incorruptible one; so run that you may obtain it. Some there be that set out for this crown, and after they have gone far for it, another comes in, and takes it from them. Hold fast therefore that you have; let no man take your
35 crown. You are not yet out of the gunshot of the Devil. You have not resisted unto blood, striving against sin.

Let the kingdom be always before you, and believe steadfastly concerning things that are invisible. Let nothing that is on this side the other world get within you; and above all, look well to your own hearts, and to the lusts thereof, for they are deceitful above all things, and desperately wicked. Set your faces like a flint, you have all power in heaven and earth on your side. 5

Then Christian thanked him for his exhortation, but told him withal, that they would have him speak farther to them for their help the rest of the way; and the rather, for that they well knew that he was a prophet and could tell them of things that might happen unto them and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth. 10 15

EVANG. My sons, you have heard in the words of the truth of the gospel that you must through many tribulations enter into the kingdom of heaven; and again, that in every city, bonds and afflictions abide in you; and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you, and in that town you will be hardly beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the testimony which you hold, with blood; but be you faithful unto death, and the King will give you a crown of life. He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, 20 25 30 35

They do thank him for his exhortation.

He predicteth what troubles they shall meet with in Vanity Fair, and encourageth them to steadfastness.

He whose lot it will be there to suffer, will have the better of his brother.

but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit ¹ yourselves like men, and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair. It is kept all the year long. It beareth the name of Vanity Fair, because the town where 'tis kept is lighter than vanity; and also, because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, "All that cometh is vanity." This fair is no new erected business, but a thing of ancient standing; I will show you the original of it.

Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold of all sorts of vanity, and that it should last all the year long. Therefore at this fair are all such merchandise sold, as houses, lands, trades, places, honors, preferments, titles, countries, kingdoms, lusts, pleasures and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not. And moreover, at this fair there is at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind. Here are to be seen too, and that

The antiquity of this fair.

The merchandise of this fair.

¹ Acquit or behave. [Archaic].

for nothing, thefts, murders, adulteries, false swearers, and that of a blood-red color.

And as in other fairs of less moment, there are the several rows and streets, under their proper names, where such and such wares are vended, so here likewise, you have the proper places, rows, streets, viz. countries and kingdoms, where the wares of this fair are soonest to be found.

The streets of this fair. Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of vanities are to be sold. But as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair. Only our English nation, with some others, have taken a dislike thereat.

Now, as I said, the way to the Celestial City lies just through this town, where this lusty¹ fair is kept; and he that will go to the city, and yet not go through this town, must needs go out of the world. The Prince of princes himself, when here, went through this town to His own country, and that upon a fair-day, too. Yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited Him to buy of his vanities; yea, would have made Him lord of the fair, would He but have done him reverence as He went through the town. Yea, because He was such a person of honor, Beelzebub had Him from street to street, and showed Him all the kingdoms of the world in a little time, that he might, if possible, allure that Blessed One to cheapen² and buy some of his vanities. But He had no mind to the merchandise, and therefore left the town, without laying out so much as one farthing upon these vanities. This fair, therefore, is an ancient thing, of long standing, and a very great fair.

¹ Lustful. [Archaic].

² To chaffer or bargain for; to price. [Archaic].

Now these pilgrims, as I said, must needs go through this fair. Well, so they did; but behold, even as they entered into the fair, all the people in the fair were moved, and the town itself as it were in a hubbub about them; and that for several reasons: for,

The pilgrims enter the fair.

The fair in a hubbub about them.

First, the pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them. Some said they were fools, some they were bedlams, and some they are outlandish men.

The first cause of the hubbub.

Secondly, and as they wondered at their apparel, so they did likewise at the speech, for few could understand what they said. They naturally spoke the language of Canaan, but they that kept the fair, were the men of this world; so that from one end of the fair to the other, they seemed barbarians each to the other.

Second cause of the hubbub.

Thirdly, but that which did not a little amuse the merchandisers, was, that these pilgrims set very light by all their wares, they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity," and look upwards, signifying that their trade and traffic was in heaven.

Third cause of the hubbub.

One chanced mockingly, beholding the carriages of the men, to say unto them, "What will ye buy?" But they, looking gravely upon him, said, "We buy the truth."

Fourth cause of the hubbub.

At that, there was an occasion taken to despise the men the more, some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub and great stir in

They are mocked.

The fair in a hubbub.

the fair, in so much that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down and deputed some of his most trusty friends to take these men into examination about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them asked them whence they came, whither they went, and what they did there in such an unusual garb? The men told them that they were pilgrims and strangers in the world, and that they were going to their own country which was the heavenly Jerusalem; and that they had given none occasion to the men of the town, nor yet to the merchandisers, thus to abuse them and to let¹ them in their journey, except it was for that, when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair. There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge, the great one of the fair laughing still at all that befell them. But the men being patient, and not rendering railing for railing, but contrariwise, blessing, and giving good words for bad, and kindness for injuries done, some men in the fair that were more observing and less prejudiced than the rest, began to check and blame the baser sort for their continual abuse done by them to the men. They, therefore, in angry manner let fly at them again, counting them as bad

¹ To impede. [Archaic].

as the men in the cage, and telling them that they seemed confederates and should be made partakers of their misfortunes. The other replied that for aught they could see, the men were quiet and sober, and intended nobody any harm; and that there were many that traded in their fair, that were more worthy to be put into the cage, yea, and pillory, too, than were the men that they had abused. Thus after divers words had passed on both sides, the men behaving themselves all the while very wisely and soberly before them, they fell to some blows, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and a terror to others, lest any should further speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them with so much meekness and patience, that it won to their side, though but few in comparison of the rest, several of the men in the fair.

They are made the authors of this disturbance.

They are led up and down the fair in chains for a terror to others.

Some of the men of the fair won to them.

This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened that the cage nor irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the fair. Then were they remanded to the cage again until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Their adversaries resolve to kill them.

Here also they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their way and sufferings, by what he told them would happen to them. They also now com-

forted each other, that whose lot it was to suffer, that even he should have the best on't. Therefore each man secretly wished that he might have that preferment; but, committing themselves to the all-wise dispose of Him that ruleth all things, with much content they abode in the condition in which they were until they should be otherwise disposed of. 5

Then a convenient time being appointed, they brought them forth to their trial " in order to their condemnation. When the time was come, they were brought before their enemies and arraigned. The judge's name was Lord Hate-good. Their indictment was one and the same in substance, though somewhat varying in form, the contents whereof was this: 15

"That they were enemies to, and disturbers of their trade; that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince." 20

Then Faithful began to answer that he had only set himself against that which had set itself against Him that is higher than the highest. And said he, "As for disturbance, I make none, being myself a man of peace; the parties that were won to us were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels." 25

Then proclamation was made that they that had aught to say for their lord the king against the prisoner at the bar, should forthwith appear and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank. They were then asked if they knew the prisoner at the bar and what they had to say for their lord the king against him. 35

Then stood forth Envy, and said to this effect: "My lord, I have known this man a long time, and *Envy begins.* will attest upon my oath before this honorable bench that he is ——"

5 JUDGE. Hold, give him his oath.
So they sware him.

Then he said, "My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom,
10 but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls principles of faith and holiness. And in particular, I heard him once myself affirm, 'That Christianity and the customs of our town of Vanity were diametrically opposite and could not
15 be reconciled.' By which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them."

JUDGE. (Then did the judge say to him) Hast thou any more to say?

20 ENVY. My lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than anything shall be wanting that will dispatch him, I will enlarge my testimony against him.

25 So he was bid stand by.

Then they called Superstition, and bid him look upon the prisoner. They also asked what he could say for their lord the king against him. Then they sware him, so he began.

SUPER. My lord, I have no great acquaintance with this
30 man, nor do I desire to have further knowl- *Superstition follows.*
edge of him. However, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then talking with him, I heard him say that our religion was naught,
35 and such by which a man could by no means please God; which sayings of his, my lord, your lordship very well

knows, what necessarily thence will follow: to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned. And this is that which I have to say.

Then was Pickthank sworn, and bid say what he knew, in behalf of their lord the king against the prisoner at the bar. 5

PICK. My lord, and you, gentlemen, all. This fellow I have known of a long time, and have heard *Pickthank's testimony.* him speak things that ought not to be spoke. For he hath railed on our noble Prince Beelzebub, and 10 hath spoke contemptibly of his honorable friends, whose names are the Lord Oldman, the Lord Carnal-delight, the Lord Luxurious, the Lord Desire of Vain-glory, my old Lord Lechery, Sir Having-greedy, with all the rest of our nobility; 15 and he hath said moreover, that if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly 20 villain, with many other suchlike vilifying terms, with which he hath bespattered most of the gentry of our town.

When this Pickthank had told his tale the judge directed his speech to the prisoner at the bar, saying, "Thou runagate, heretic, and traitor, hast thou heard what 25 these honest gentlemen have witnessed against thee?"

FAITH. May I speak a few words in my own defense?

JUDGE. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us see what 30 thou hast to say.

FAITH. I. I say then in answer to what Mr. Envy hath spoken, I never said aught but this, that *Faithful's defense of himself.* what rule, or laws, or custom, or people, were flat against the Word of God, are diamet- 35 rically opposite to Christianity. If I have said amiss in

this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. Superstition and his charge against me, I said only this, that in the worship of
5 God there is required a divine faith, but there can be no divine faith without a divine revelation of the will of God; therefore, whatever is thrust into the worship of God that is not agreeable to divine revelation, cannot be done but by an human faith; which faith will not be profit to eternal
10 life.

3. As to what Mr. Pickthank hath said, I say, avoiding terms, as that I am said to rail, and the like that the prince of this town, with all the rabblement his attendants by this gentleman named, are more fit for a being in hell than in
15 this town and country; and so the Lord have mercy upon me.

Then the judge called to the jury, who all this while stood by to hear and observe, "Gentlemen of the jury, you see this man about whom so great an uproar
20 hath been made in this town. You have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession. It lieth now in your breasts to hang him, or save his life, but yet I think meet to instruct you into our
25 law.

"There was an act made in the days of Pharaoh the Great, servant to our prince, that lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river. There was also an
30 act made in the days of Nebuchadnezzar the Great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace. There was also an act made in the days of Darius, that whoso for some time called upon any god but
35 him, should be cast into the lions' den. Now the substance of these laws this rebel has broken, not only in

*The judge his
speech to the
jury.*

thought, which is not to be borne, but also in word and deed; which must therefore needs be intolerable.

"For that of Pharaoh, his law was made upon a supposition to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed, he deserveth to die the death."

Then went the jury out, whose names were Mr. Blind-
The jury and man, Mr. No-good, Mr. Malice, Mr. Love-
their names. lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable, who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge.

Every one's And first Mr. Blind-man, the foreman,
private verdict. said, "I see clearly that this man is an heretic."

Then said Mr. No-good, "Away with such a fellow from the earth."

"Aye," said Mr. Malice, "for I hate the very looks of him."

Then said Mr. Love-lust, "I could never endure him."

"Nor I," said Mr. Live-loose, "for he would always be condemning my way."

"Hang him, hang him!" said Mr. Heady.

"A sorry scrub!" said Mr. High-mind.

"My heart riseth against him," said Mr. Enmity.

"He is a rogue," said Mr. Liar.

"Hanging is too good for him," said Mr. Cruelty.

"Let's dispatch him out of the way," said Mr. Hate-light.

Then said Mr. Implacable, "Might I have all the world

given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death."

And so they did; therefore he was presently condemned to be had from the place

*They conclude
to bring him in
guilty of death.*

5 where he was to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law: and first they scourged him, then they buffeted him, then they lanced his

*The cruel death
of Faithful.*

10 flesh with knives; after that, they stoned him with stones, then pricked him with their swords, and last of all they burned him to ashes at the stake. Thus came Faithful to

his end. Now, I saw that there stood behind the multitude, a chariot and a couple of

*A chariot and
horses wait to
take away
Faithful.*

15 horses, waiting for Faithful, who, so soon as his adversaries had dispatched him, was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the

*Christian is
still alive.*

20 Celestial Gate. But as for Christian, he had some respite, and was remanded back to prison, so he there remained for a space. But He that overrules all things, having the power of their rage in His own hand, so wrought it about that Christian for that time escaped them, and went his way.

25 And as he went he sang, saying,

"Well, Faithful, thou hast faithfully professed

*The song that
Christian made
of Faithful
after his death.*

Unto thy Lord, with whom thou shalt be blessed

30 When faithless ones, with all their vain delights, Are crying out under their hellish plights.

Sing, Faithful, sing, and let thy name survive;
For though they killed thee, thou art yet alive."

THE SEVENTH STAGE

Now I saw in my dream, that Christian went not forth alone, for there was one whose name was Hopeful, being made so by the beholding of Christian and Faithful in their words and behavior, in their sufferings at the fair, who joined himself unto him, and entering into a brotherly covenant, told him that he would be his companion. Thus one died to make testimony to the truth, and another rises out of his ashes to be a companion with Christian." This Hopeful also told Christian that there were many more of the men in the fair that would take their time and follow after.

Christian has another companion.

There is more of the men of the fair will follow.

So I saw that quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends; so they said to him, "What countryman, sir? And how far go you this way?"

They overtake By-ends.

He told them that he came from the town of Fair-speech, and he was going to the Celestial City, but told them not his name.

"From Fair-speech?" said Christian. "Is there any that be good live there?"

BY-ENDS. Yes, (said By-ends) I hope.

CHR. Pray sir, what may I call you?

BY-ENDS. I am a stranger to you, and you to me; if you be going this way, I shall be glad of your company; if not, I must be content.

By-ends loath to tell his name.

CHR. This town of Fair-speech, I have heard of it, and, as I remember, they say it's a wealthy place.

BY-ENDS. Yes, I will assure you that it is, and I have very many rich kindred there.

CHR. Pray, who are your kindred there, if a man may be so bold?

BY-ENDS. Almost the whole town; and in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, from whose ancestors that town first took its name; also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-
 5 thing; and the parson of our parish, Mr. Two-tongues, was my mother's own brother by father's side. And, to tell you the truth, I am a gentleman of good quality, yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the
 10 same occupation.

CHR. Are you a married man?

BY-ENDS. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman. She was
 15 my Lady Feigning's daughter; therefore she came of a very honorable family, and is arrived at such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. 'Tis true we somewhat differ in religion from
 20 those of the stricter sort, yet but in two small points: first, we never strive against wind and tide; secondly, we are always most zealous when religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud it.

Then Christian stepped a little to-side to his fellow
 25 Hopeful, saying, "It runs in my mind that this is one By-ends of Fair-speech and if it be he, we have as very a knave in our company as dwelleth in all these parts."

Then said Hopeful, "Ask him; methinks he should not be ashamed of his name."

30 So Christian came up with him again, and said, "Sir, you talk as if you knew something more than all the world doth, and if I take not my mark amiss, I deem I have half a guess of you. Is not your name Mr. By-ends of Fair-speech?"

35 BY-ENDS. That is not my name, but indeed it is a nickname that is given me by some that cannot abide me, and

I must be content to bear it as a reproach, as other good men have borne theirs before me.

CHR. But did you never give an occasion to men to call you by this name?

BY-ENDS. Never, never! The worst that ever I did to 5
How By-ends give them an occasion to give me this name
got his name. was, that I had always the luck to jump in
 my judgment with the present way of the times, what-
 ever it was, and my chance was to get thereby; but if
 things are thus cast upon me, let me count them a bless- 10
 ing, but let not the malicious load me therefore with
 reproach.

CHR. I thought indeed, that you was the man that I had
 heard of, and to tell you what I think, I fear this name be-
 longs to you more properly than you are willing we should 15
 think it doth.

BY-ENDS. Well, if you will thus imagine, I cannot
 help it. You shall find me a fair company-
He desires to keep company
with Christian. keeper, if you will still admit me your
 associate. 20

CHR. If you will go with us, you must go against wind
 and tide, the which, I perceive, is against your opinion.
 You must also own religion in his rags, as well as when
 in his silver slippers, and stand by him, too, when bound
 in irons, as well as when he walketh the streets with ap- 25
 plause.

BY-ENDS. You must not impose, nor lord it over
 my faith; leave me to my liberty, and let me go with
 you.

CHR. Not a step further, unless you will do in what I pro- 30
 pound, as we.

Then said By-ends, "I shall never desert my old prin-
 ciples, since they are harmless and profitable. If I may not
 go with you, I must do as I did before you overtook me,
 even go by myself, until some overtake me that will be glad 35
 of my company."

Now I saw in my dream that Christian and Hopeful forsook him, and kept their distance before him; but one of them looking back saw three men following Mr. By-ends, and behold, as they
 5 came up with him, he made them a very low congee,¹ and they also gave him a compliment. The men's names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all, men that Mr. By-ends had formerly been acquainted with, for in their minority they were
 10 schoolfellows, and were taught by one Mr. Gripe-man, a schoolmaster in Love-gain, which is a market town in the county of Coveting in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion. And
 15 these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, "Who are they
 20 upon the road before us?" For Christian and Hopeful were yet within view.

BY-ENDS. They are a couple of far country-men, that after their mode, are going on pilgrimage.
By-ends' character of the pilgrims.

25 MONEY-LOVE. Alas, why did they not stay that we might have had their good company, for they, and we, and you, sir, I hope, are all going on pilgrimage.

BY-ENDS. We are so indeed, but the men before us are so rigid, and love so much their own notions, and do also
 30 so lightly esteem the opinions of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

SAVE-ALL. That's bad; but we read of some that are righteous overmuch, and such men's rigidity prevails
 35 with them to judge and condemn all but themselves. But

¹ A polite bow.

I pray what and how many were the things wherein you differed?

BY-ENDS. Why, they, after their headstrong manner, conclude that it is duty to rush on their journey all weathers, and I am for waiting for wind and tide. They are for 5
hazarding all for God, at a clap, and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men are against them, but I am for religion in what and so far as the times and my safety will bear it. They are for religion, when in 10
rags and contempt, but I am for him when he walks in his golden slippers in the sunshine and with applause.

HOLD-THE-WORLD. Aye, and hold you there still, good Mr. By-ends, for, for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so 15
unwise as to lose it. Let us be wise as serpents; 'tis best to make hay when the sun shines; you see how the bee lieth still all winter and bestirs her then only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine; if they be such fools to go 20
through the first, yet let us be content to take fair weather along with us. For my part I like that religion best that will stand with the security of God's good blessings unto us; for who can imagine that is ruled by his reason, since God has bestowed upon us the good things of this life, 25
but that He would have us keep them for His sake. Abraham and Solomon grew rich in religion. And Job says that a good man shall lay up gold as dust. But he must not be such as the men before us, if they be as you have described them. 30

SAVE-ALL. I think that we are all agreed in this matter, and therefore there needs no more words about it.

MONEY-LOVE. No, there needs no more words about this matter indeed, for he that believes neither scripture nor reason, and you see we have both on our side, neither 35
knows his own liberty nor seeks his own safety.

BY-ENDS. My brethren, we are, as you see, going all on pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question:

5 Suppose a man, a minister, or a tradesman, etc., should have an advantage lie before him to get the good blessings of this life, yet so, as that he can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of religion, that he med-
 10 dled not with before. May he not use this means to attain his end, and yet be a right honest man?

MONEY-LOVE. I see the bottom of your question, and with these gentlemen's good leave, I will endeavor to shape you an answer. And first to speak to your question,
 15 as it concerns a minister himself: suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting of it, yet so, as by being more studious, by preaching more frequently
 20 and zealously, and because the temper of the people requires it, by altering of some of his principles; for my part I see no reason but a man may do this, provided he has a call, aye, and more a great deal besides, and yet be an honest man. For why:

25 1. His desire of a greater benefice is lawful; this cannot be contradicted since 'tis set before him by Providence; so then, he may get it if he can, making no question for conscience' sake.

2. Besides, his desire after that benefice makes him more
 30 studious, a more zealous preacher, etc. and so makes him a better man; yea, makes him better improve his parts,¹ which is according to the mind of God.

3. Now as for his complying with the temper of his people, by dissenting, to serve them, some of his princi-
 35 ples; this argueth, 1. that he is of a self-denying temper;

¹ Improve his mind. [Archaic].

2. of a sweet and winning deportment; 3. and so more fit for the ministerial function.

4. I conclude then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous, but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good. 5

And now to the second part of the question which concerns the tradesman you mentioned: suppose such an one to have but a poor employ in the world, but by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part I see no reason but that this may be lawfully done. For why: 15

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good. Therefore, to become religious to get all these is a good and profitable design. 25

This answer, thus made by this Mr. Money-love to Mr. By-ends' question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful was yet within call, they jointly agreed to assault them with the question as soon as they overtook them, and the rather because they had opposed Mr. By-ends before. So they called after them, and they stopped, and stood still till they came up to them; but they concluded as they went, that not Mr. By-ends, but 35

old Mr. Hold-the-world should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. By-ends and them at their parting
5 a little before.

So they came up to each other and after a short salutation, Mr. Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

10 CHR. (Then said Christian) Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, (Joh. 6) how much more abominable is it to make of Him and religion a stalking
15 than heathens, hypocrites, devils, and witches that are of this opinion:

1. Heathens, for when Hamor and Shechem had a mind to the daughter and cattle of Jacob and saw that there was no ways for them to come at them but by becoming circumcised, they say to their companions, "If every male
20 of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs be ours?" Their daughter and their cattle were that which they sought to obtain, and their religion the stalking horse
25 they made use of to come at them. Read the whole story (Gen. 34. 20, 21, 22, 23).

2. The hypocritical Pharisees were also of this religion; long prayers were their pretense, but to get widows' houses were their intent, and greater damnation was
30 from God their judgment (Luke 20. 46, 47).

3. Judas, the devil, was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.

35 4. Simon, the witch, was of this religion too, for he would have had the Holy Ghost, that he might have got

money therewith, and his sentence from Peter's mouth was according (Acts 8. 19, 20, 21, 22).

5. Neither will it out of my mind but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of as authentic such answer, is both heathenish, hypocritical and devilish, and your reward will be according to your works. 10

Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer, so there was a great silence among them. Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might outgo them. 15

Then said Christian to his fellow, "If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?" 20

Then Christian and Hopeful outwent them, and went till they came at a delicate plain, called Ease, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the further side of that plain, was a little hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain. Some also had been maimed there, and could not to their dying day be their own men again. 25 30 35

The ease that pilgrims have is but little in this life.

Lucre Hill a dangerous hill.

Then I saw in my dream, that a little off the road over against the silver mine, stood Demas, gentleman-like, to call to passengers to come and see; who said to Christian and his fellow,
 5 "Ho, turn aside hither, and I will show you a thing."

Demas at the Hill Lucre.

He calls to Christian and Hopeful to come to him.

CHR. What thing so deserving, as to turn us out of the way?

DE. Here is a silver mine, and some digging in it for treasure; if you will come, with a little pains, you may richly provide for yourselves.

HOPE. (Then said Hopeful) Let us go see.

Hopeful tempted to go but Christian holds him back.

CHR. Not I (said Christian); I have heard of this place before now, and how many have
 15 there been slain. And besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage. (Then Christian called to Demas, saying) Is not the place dangerous? Hath it not hindered many in their pilgrimage?

DE. Not very dangerous, except to those that are careless.

But withal, he blushed as he spake.

CHR. (Then said Christian to Hopeful) Let us not stir a step, but still keep on our way.

HOPE. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

CHR. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

DE. (Then Demas called again, saying) But will you not come over and see?

CHR. (Then Christian roundly answered, saying) Demas, thou art an enemy to the right ways of the Lord in this way, and hast been already con-
 30 demned for thine own turning aside by one of his Majesty's judges; and why seekest thou to bring

Christian roundeth up Demas.

us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof; and will there put us to shame, where we would stand with boldness before Him.

Demas cried again that he also was one of their fraternity and that if they would tarry a little, he also himself would walk with them.

CHR. (Then said Christian) What is thy name? Is it not the same by the which I have called thee?

DE. Yes, my name is Demas; I am the son of Abraham. 10

CHR. I know you; Gehazi was your great-grandfather, and Judas your father, and you have trod their steps. It is but a devilish prank that thou usest. Thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to the king, we will do 15 Him word of this, thy behavior.

Thus they went their way.

By this time By-ends and his companions were come again within sight, and they at the first beck *By-ends goes over to Demas.* went over to Demas. Now whether they 20 fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain. But this I observed, that they were never seen again in the way. 25 Then sang Christian,

“By-ends and silver Demas both agree;
One calls, the other runs, that he may be
A sharer in his lucre; so these two
Take up in this world, and no further go.” 30

Now I saw that just on the other side of this plain the Pilgrims came to a place where stood an old *They see a strange monument.* monument, hard by the highway-side, at the sight of which they were both concerned because of the strangeness of the form thereof, for it 35

seemed to them as if it had been a woman transformed into the shape of a pillar. Here therefore they stood looking and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied written
5 above upon the head thereof, a writing in an unusual hand; but he being no scholar, called to Christian, for he was learned, to see if he could pick out the meaning. So he came, and after a little laying of letters together, he found the same to be this, *Remember Lot's Wife*. So he read
10 it to his fellow; after which, they both concluded that that was the pillar of salt into which Lot's wife was turned for looking back with a covetous heart, when she was going from Sodom for safety, which sudden and amazing sight gave them occasion of this discourse.

15 CHR. Ah, my brother, this is a seasonable sight; it came opportunely to us after the invitation which Demas gave us to come over to view the Hill Lucre; and had we gone over as he desired us, and as thou wast inclining to do, my brother, we had, for aught I know, been made our-
20 selves like this woman, a spectacle for those that shall come after to behold.

HOPE. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference 'twixt her sin and mine? She only looked
25 back, and I had a desire to go see. Let grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

CHR. Let us take notice of what we see here, for our help for time to come. This woman escaped one judgment,
30 for she fell not by the destruction of Sodom, yet she was destroyed by another; as we see, she is turned into a pillar of salt.

HOPE. True, and she may be to us both caution and example: caution that we should shun her sin, or a sign of
35 what judgment will overtake such as shall not be prevented by this caution. So Korah, Dathan, and Abiram, with

the two hundred and fifty men that perished in their sin, did also become a sign, or example to others to beware. But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her, 5 after (for we read not that she stepped one foot out of the way) was turned into a pillar of salt; specially since the judgment which overtook her did make her an example within sight of where they are; for they cannot choose but see her, did they but lift up their eyes. 10

CHR. It is a thing to be wondered at, and it argueth that their heart is grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, 15 that they were sinners exceedingly, because they were sinners before the Lord, that is, in his eyesight; and notwithstanding the kindnesses that he had showed them, for the land of Sodom was now like the Garden of Eden heretofore. This therefore provoked him the more to jealousy, 20 and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that, too, in despite of such examples that are set continually before them to caution 25 them to the contrary, must be partakers of severest judgments.

HOPE. Doubtless thou hast said the truth, but what a mercy is it that neither thou, but especially I, am not made myself this example. This ministreth occasion to 30 us to thank God, to fear before Him, and always to remember Lot's wife.

I saw then that they went on their way to a pleasant *A river.* river, which David the king called the River of God; but John, the River of the Water of Life. Now 35 their way lay just upon the bank of the river. Here there-

fore Christian and his companion walked with great delight. They drank also of the water of the river, which was pleasant and enlivening to their weary spirits. Besides, on the banks of this river on either side
 5 were green trees, that bore all manner of fruit; and the leaves of the trees were good for medicine. With the fruit of these trees they were also much delighted, and the leaves they eat to prevent surfeits, and other diseases that are
 10 incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies, and it was green all the year long. In this meadow they lay down and slept, for here they might lie down safely.
 15 When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang:

Trees by the river.

The fruit and leaves of the trees.

A meadow in which they lie down to sleep.

20 “Behold ye how these crystal streams do glide
 To comfort pilgrims by the highway side!
 The meadows green, besides their fragrant smell,
 Yield dainties for them. And he that can tell
 What pleasant fruit, yea, leaves, these trees do yield,
 Will soon sell all, that he may buy this field.”

25 So when they were disposed to go on, for they were not, as yet, at their journey's end, they eat and drank, and departed.

Now I beheld in my dream, that they had not journeyed far, but the river and the way, for a time, parted. At
 30 which they were not a little sorry, yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels. So the soul of the pilgrims was much discouraged, because of the way. Wherefore still as they went on, they wished for better way.
 35 Now a little before them, there was on the left hand of the

road, a meadow, and a stile to go over into it, and that meadow is called By-path meadow.

*By-path
meadow.*

Then said Christian to his fellow, "If this meadow lieth along by our wayside, let's go over into it."

*One temptation
does make way
for another.*

Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence.

"'Tis according to my wish," said Christian. "Here is the easiest going; come, good Hopeful, and let us go over."

HOPE. But how if this path should lead us out of the way? 10

CHR. That's not like (said the other); look, doth it not go along by the wayside?

*Strong
Christians may
lead weak ones
out of the way.*

So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they looking before them espied a man walking as they did, and his name was Vain-confidence; so they called after him, and asked him whither that way led. 15

*See what it is
too suddenly to
fall in with
strangers.*

He said, "To the Celestial Gate." 20

"Look," said Christian, "did not I tell you so? By this you may see we are right."

So they followed, and he went before them. But behold the night came on, and it grew very dark, so that they that were behind lost the sight of him that went before. 25

He therefore that went before, Vain-confidence by name, not seeing the way before him, fell into a deep pit, which was on purpose there made by the prince of those grounds to catch vainglorious fools withal and was dashed to pieces with his fall. 30

*A pit to catch
the vain-
glorious in.*

Now Christian and his fellow heard him fall. So they called, to know the matter, but there was none to answer, only they heard a groaning. 35

*Reasoning
between
Christian and
Hopeful.*

Then said Hopeful, "Where are we now?"

Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten in a very dreadful manner, and the water rose amain.

5 Then Hopeful groaned in himself, saying, "Oh that I had kept on my way!"

CHR. Who could have thought that this path should have led us out of the way?

HOPE. I was afraid on't at very first, and therefore gave
10 you that gentle caution. I would have spoke plainer, but that you are older than I.

CHR. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have
15 my brother, forgive me, I did not do it of an
evil intent.

*Christian's
repentance for
leading of his
brother out of
the way.*

HOPE. Be comforted, my brother, for I forgive thee; and believe too, that this shall be for our good.

CHR. I am glad I have with me a merciful brother. But
20 we must not stand thus; let's try to go back again.

HOPE. But, good brother, let me go before.

CHR. No, if you please, let me go first, that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

25 HOPE. No, (said Hopeful) you shall not go first, for your mind being troubled may lead you out of the way again.

Then for their encouragement, they heard the voice of one saying, "Let thine heart be towards the
30 highway, even the way that thou wentest.
Turn again." But by this time the waters
were greatly risen, by reason of which the way of going back was very dangerous. Then I thought that it is
easier going out of the way when we are in, than going in
35 when we are out. Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going

*They are in
danger of
drowning as
they go back.*

back they had like to have been drowned nine or ten times. Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down there till the day brake; but

*They sleep in
the grounds of
Giant Despair.*

being weary, they fell asleep.

Now there was not far from the place where they lay, a castle, called Doubting Castle, the owner whereof was Giant Despair, and it was in his grounds they now were sleeping. Wherefore he getting

*He finds them
in his ground
and carries
them to Doubt-
ing Castle.*

up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then with a grim and surly voice he bid them awake, and

asked them whence they were, and what they did in his grounds. They told him they were pilgrims, and that they had lost their way.

Then said the giant, "You have this night trespassed on me by trampling in and lying on my grounds, and therefore you must go along with me."

So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The giant therefore drove them before him, and put them into his castle, into a very dark dungeon,

*The grievousness
of their im-
prisonment.*

nasty and stinking to the spirit of these two men. Here then they lay from Wednesday morning till Saturday night, without

one bit of bread, or drop of drink, or any light, or any to ask how they did. They were therefore here in evil case, and were far from friends and acquaintance. Now in this place, Christian had double sorrow, because 'twas through his unadvised haste that they were brought into this distress.

Now Giant Despair had a wife and her name was Diffidence. So when he was gone to bed, he told his wife what he had done, to wit, that he had taken a couple of prisoners, and cast them into his dungeon, for trespassing on his

grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her. Then she counseled him, that when he arose in the morning he should beat them without any mercy. So when he arose, he getteth him a grievous crab-tree cudgel and goes down into the dungeon to them; and there, first falls to rating ¹ of them as if they were dogs, although they gave him never a word of distaste; then

10 he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery, and to mourn under their distress. So all that day they

15 spent the time in nothing but sighs and bitter lamentations. The next night she talking with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves.

So when morning was come he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter,

25 or poison. "For why," said he, "should you choose life, seeing it is attended with so much bitterness?"

But they desired him to let them go. With that he looked ugly upon them, and rushing to them had doubtless

30 made an end of them himself, but that he fell into one of his fits; for he sometimes in sunshine weather fell into fits, and lost, for a time, the use of his hand; wherefore he withdrew, and left them, as before to consider what to do. Then did the

35 prisoners consult between themselves, whether 'twas best

*On Thursday
Giant Despair
beats his
prisoners.*

*On Friday
Giant Despair
counsels them to
kill themselves.*

*The giant
sometimes has
fits.*

¹ Rebuking.

to take his counsel or no, and thus they began to discourse.

CHR. Brother, (said Christian) what shall we do? The life that we now live is miserable; for my part I know not whether is best to live thus, or to die out of hand. My soul chooseth strangling rather than life; and the grave is more easy for me than this dungeon. Shall we be ruled by the giant?

HOPE. Indeed, our present condition is dreadful, and death would be far more welcome to me than thus forever to abide. But yet let us consider the Lord of the country to which we are going, hath said, "Thou shalt do no murder, no, not to another man's person." Much more then are we forbidden to take his counsel to kill ourselves. Besides, he that kills another cannot but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell, whither for certain the murderers go? For no murderer hath eternal life, etc. And let us consider again, that all the law is not in the hand of Giant Despair. Others, so far as I can understand, have been taken by him, as well as we, and yet have escaped out of his hand. Who knows but that God that made the world may cause that Giant Despair may die; or that some time or other he may forget to lock us in; or but he may in short time have another of his fits before us, and may lose the use of his limbs? And if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but however, my brother, let's be patient, and endure a while. The time may come that may give us a happy release. But let us not be our own murderers.

With these words Hopeful at present did moderate the

mind of his brother; so they continued together in the dark that day, in their sad and doleful condition.

Well, towards evening the giant goes down into the dungeon again, to see if his prisoners had taken his counsel; but when he came there, he found them alive, and truly alive was all. For now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them, that seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon; ¹ but coming a little to himself again, they renewed their discourse about the giant's counsel; and whether yet they had best to take it or no. Now Christian again seemed to be for doing it, but Hopeful made his second reply as followeth.

*Christian still
dejected.*

HOPE. My brother, (said he) rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the Shadow of Death. What hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fear? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art. Also this giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light; but let's exercise a little more patience. Remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain nor cage, nor yet of bloody death; wherefore let us, at least to avoid the shame that becomes not a Christian to be found in, bear up with patience as well as we can.

*Hopeful com-
forts him again,
by calling
former things to
remembrance.*

Now night being come again, and the giant and his

¹ Same as swoon. [Obsolete].

wife being in bed, she asked him concerning the prisoners and if they had taken his counsel.

To which he replied, "They are sturdy rogues, they choose rather to bear all hardship than to make away themselves."

Then said she, "Take them into the castle yard to-morrow, and show them the bones and skulls of those that thou hast already dispatched and make them believe, ere a week comes to an end, thou also wilt tear them in pieces as thou hast done their fellows before them."

So when the morning was come the giant goes to them again, and takes them into the castle yard, and shows them as his wife had bidden him.

*On Saturday
the Giant
threatened, that
shortly he would
pull them in
pieces.*

"These," said he, "were pilgrims as you are, once, and they trespassed in my grounds as you have done; and when I thought fit, I tore them in pieces; and so within ten days I will do you. Go get you down to your den again."

And with that he beat them all the way thither. They lay therefore all day on Saturday in a lamentable case, as before. Now when night was come, and when Mrs. Diffidence and her husband, the giant, were got to bed, they began to renew their discourse of their prisoners, and withal, the old giant wondered that he could neither by his blows, nor counsel, bring them to an end.

And with that his wife replied. "I fear," said she, "that they live in hope that some will come to relieve them, or that they have picklocks¹ about them by the means of which they hope to escape."

"And sayst thou so, my dear?" said the Giant. "I will therefore search them in the morning."

Well, on Saturday about midnight they began to pray, and continued in prayer till almost break of day.

Now a little before it was day, good Christian, as one half amazed, brake out in this passionate speech.

¹ A special implement, usually a bent wire, for opening locks.

“What a fool,” quoth he, “am I thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle.”

A key in Christian's bosom called Promise, opens any lock in Doubting Castle.

Then said Hopeful, “That’s good news; good brother, pluck it out of thy bosom and try.”

Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle yard, and with his key opened the door also. After he went to the iron gate, for that must be opened too, but that lock went damnable hard, yet the key did open it. Then they thrust open the gate to make their escape with speed, but that gate, as it opened, made such a creaking that it waked Giant Despair who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King’s highway again, and so were safe, because they were out of his jurisdiction.

Now when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after, from falling into the hands of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof, *Over this Stile is the Way to Doubting Castle, which is kept by Giant Despair who despiseth the King of the Celestial Country, and seeks to destroy His Holy Pilgrims.* Many therefore that followed after, read what was written and escaped the danger. This done, they sang as follows:

A pillar erected by Christian and his fellow.

“Out of the way we went, and then we found
What ’twas to tread upon forbidden ground.

And let them that come after have a care,
 Lest heedlessness makes them, as we, to fare;
 Lest they, for trespassing, his prisoners are,
 Whose castle's Doubting, and whose name's Despair."

THE EIGHTH STAGE

They went then, till they came to the Delectable Moun- 5
The Delectable tains, which mountains belong to the Lord
Mountains. of that hill of which we have spoken before;
 so they went up to the mountains to behold the gardens
 and orchards, the vineyards, and fountains of water;
 where also they drank, and washed themselves, and did 10
 freely eat of the vineyards.

They are re- Now there was on the tops of these moun-
freshed in the tains shepherds feeding their flocks, and they
mountains. stood by the highway side. The pilgrims, therefore, went
 to them, and leaning upon their staves, as is common 15
 with weary pilgrims when they stand to talk with any
Talk with the by the way, they asked, "Whose Delectable
shepherds. Mountains are these? And whose be the
 sheep that feed upon them?"

SHEP. These mountains are Immanuel's land, and 20
 they are within sight of His city, and the sheep also are
 His, and He laid down His life for them.

CHR. Is this the way to the Celestial City?

SHEP. You are just in your way.

CHR. How far is it thither? 25

SHEP. Too far for any but those that shall get thither
 indeed.

CHR. Is the way safe, or dangerous?

SHEP. Safe for those for whom it is to be safe, but trans- 30
 gressors shall fall therein.

CHR. Is there in this place any relief for pilgrims that
 are weary and faint in the way?

SHEP. The Lord of these mountains hath given us a

charge, not to be forgetful to entertain strangers. Therefore the good of the place is even before you.

I saw also in my dream, that when the shepherds perceived that they were wayfaring men, they also put
 5 questions to them, (to which they made answer as in other places) as, "Whence came you?" and, "How got you into the way?" and, "By what means have you so persevered therein?" For but few of them that begin to come hither do show their face on these mountains.
 10 But when the shepherds heard their answers, being pleased therewith, they looked very lovingly upon them and said, "Welcome to the Delectable Mountains." *The shepherds welcome them.*

The shepherds, I say, whose names were
 Knowledge, Experience, Watchful, and Sin- *The names of*
 15 cere, took them by the hand, and had them *the shepherds.*
 to their tents, and made them partake of that which was ready at present.

They said moreover, "We would that you should stay here awhile to be acquainted with us, and yet more to
 20 solace yourselves with the good of these Delectable Mountains."

They told them that they were content to stay. And so they went to their rest that night, because it was very late.

Then I saw in my dream that in the morning the shep-
 25 herds called up Christian and Hopeful to walk with them upon the mountains. So they went forth with them, and walked awhile, having a pleasant prospect on every side. Then said the shepherds one to another, *They are shown*
 "Shall we show these pilgrims some won- *wonders.*

30 ders?" So when they had concluded to do it, they had them first to the top of an hill called Error, which was very steep on the furthest side, and bid *The Mountain*
 them look down to the bottom. So Christian *of Error.*
 and Hopeful looked down and saw at the bottom several
 35 men dashed all to pieces by a fall that they had from the top.

Then said Christian, "What meaneth this?"

The shepherds answered, "Have you not heard of them that were made to err by hearkening to Hymeneus and Philetus, as concerning the faith of the resurrection of the body?"

They answered, "Yes."

Then said the shepherds, "Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied as you see, for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain."

Then I saw that they had them to the top of another *Mount Caution*. mountain, and the name of that is Caution and bid them look afar off. Which when they did, they perceived as they thought, several men walking up and down among the tombs that were there. And they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them.

Then said Christian, "What means this?"

The shepherds then answered, "Did you not see a little below these mountains a stile that led into a meadow on the left hand of this way?"

They answered, "Yes."

Then said the shepherds, "From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair; and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that same stile. And because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where, after they had awhile been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day,"

that the saying of the wise man might be fulfilled, 'He that wandereth out of the way of understanding shall remain in the congregation of the dead.'"

Then Christian and Hopeful looked one upon another with tears gushing out, but yet said nothing to the shepherds.

Then I saw in my dream, that the shepherds had them to another place, in a bottom,¹ where was a door in the side of an hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise as of fire, and a cry of some tormented, and that they smelled the scent of brimstone.

Then said Christian, "What means this?"

The shepherds told them, saying, "This is *A byway to hell.* a byway to hell, a way that hypocrites go in'at, namely, such as sell their birthright, with Esau; such as sell their Master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife."

HOPE. (Then said Hopeful to the shepherds) I perceive that these had on them, even every one, a show of pilgrimage as we have now, had they not?

SHEP. Yes, and held it a long time too.

HOPE. How far might they go on pilgrimage in their day, since they notwithstanding were thus miserably cast away?

SHEP. Some further, and some not so far as these mountains.

Then said the pilgrims one to another, "We had need cry to the strong, for strength."

SHEP. Aye, and you will have need to use it when you have it, too.

By this time the pilgrims had a desire to go forwards, and the shepherds a desire they should; so they walked together towards the end of the mountains.

¹ Valley.

Then said the shepherds one to another, "Let us here show to the pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass."

The shepherds' perspective glass. The pilgrims then lovingly accepted the motion. So they had them to the top of a high hill, called Clear, and gave them their glass to look. Then they essayed to look, but the remembrance of that last thing that the shepherds had showed them made their hand shake, by means of which impediment they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place.

Thus by the shepherds, secrets are revealed,
Which from all other men are kept concealed.
Come to the shepherds then, if you would see
Things deep, things hid, and that mysterious be.

When they were about to depart, one of the shepherds gave them a note of the way, another of them bid them beware of the Flatterer, the third bid them take heed that they sleep not upon the Enchanted Ground, and the fourth bid them Godspeed. So I awoke from my dream.

THE NINTH STAGE

And I slept, and dreamed again, and saw the same two pilgrims going down the mountains along the highway towards the city. Now a little below these mountains, on the left hand, lieth the country of Conceit, from which country there comes into the way in which the pilgrims walked a little crooked lane. Here therefore they met with a very brisk lad that came out of that country; and his name was Ignorance. So

Christian asked him from what parts he came and whither he was going.

IGN. Sir, I was born in the country that lieth off there, a little on the left hand; and I am going to the Celestial City. *Christian and Ignorance hath some talk.*

CHR. But how do you think to get in at the gate, for you may find some difficulty there?

IGN. As other good people do (said he).

CHR. But what have you to show at that gate, that may cause that the gate should be opened to you?

IGN. I know my lord's will, and I have been a good liver; I pay every man his own, I pray, fast, pay tithes, and give alms, and have left my country for whither I am going. *The ground of Ignorance's hope.*

CHR. But thou camest not in at the Wicket-gate, that is at the head of this way; thou camest in hither through that same crooked lane; and therefore I fear, however thou mayst think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge that thou art a thief and a robber, instead of getting admittance into the city.

IGN. Gentlemen, ye be utter strangers to me, I know you not. Be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green lane, that comes down from our country the next way into it. *He saith to every one that he is a fool.*

When Christian saw that the man was wise in his own conceit, he said to Hopeful, whisperingly, "There is more hopes of a fool than of him." And said more-over, "When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every *How to carry it to a fool.*

one that he is a fool. What, shall we talk further with him? Or outgo him at present? And so leave him to think of what he hath heard already; and then stop again for him afterwards, and see if by degrees we can do any good of him?" Then said Hopeful:

5

"Let Ignorance a little while now muse
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, those that no understanding have
(Although He made them) them He will not save."

10

HOPE. (He further added) It is not good, I think, to say all to him at once. Let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and Ignorance, he came after. 15
Now when they had passed him a little way they entered into a very dark lane where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the door that they saw in the side of the hill. Now good Christian began to tremble, and so 20
did Hopeful his companion; yet as the devils led away the man, Christian looked to see if he knew him, and he

The destruction of one Turn-away. thought it might be one Turn-away that dwelt in the town of Apostasy. But he did not perfectly see his face, for he did hang his 25
head like a thief that is found. But being gone past, Hopeful looked after him, and espied on his back a paper with this inscription, *Wanton Professor and damnable Apostate.*

Then said Christian to his fellow, "Now I call to re- 30
membrance that which was told me of a thing that happened to a good man here-about. The name of the man was Little-faith, but a good man, and he dwelt in the town of

*Christian telleth
his companion
a story of
Little-faith.*

Sincere. The thing was this: at the entering in of this passage there comes down from Broadway *Broadway*
gate a lane called Dead-man's lane, so *gate.*
called, because of the murders that are com- *Dead-man's*
lane.

5 monly done there. And this Little-faith going on pil-
grimage, as we do now, chanced to sit down there and
slept. Now there happened, at that time, to come down
that lane from Broadway gate three sturdy rogues, and
their names were Faint-heart, Mistrust, and Guilt, three
10 brothers, and they espying Little-faith where he was, came
galloping up with speed. Now the good man was just
awaked from his sleep, and was getting up to go on his
journey. So they came all up to him, and with threatening
language bid him stand. At this, Little- *Little-faith*
15 faith looked as white as a clout,¹ and had *robbed by*
neither power to fight nor fly. Then said *Faint-heart,*
Faint-heart, 'Deliver thy purse.' But he *Mistrust, and*
Guilt.
making no haste to do it, for he was loath to lose his money,
Mistrust ran up to him, and thrusting his hand into his
20 pocket, pulled out thence a bag of silver. *They got away*
Then he cried out, 'Thieves, thieves!' With *his silver, and*
that, Guilt with a great club that was in his *knocked him*
down.
hand, strook ² Little-faith on the head, and with that blow
felled him flat to the ground, where he lay bleeding as one
25 that would bleed to death. All this while the thieves stood
by, but at last, they hearing that some were upon the
road, and fearing lest it should be one Great-grace that
dwells in the city of Good-confidence, they betook them-
selves to their heels, and left this good man to shift for
30 himself. Now after a while, Little-faith came to himself,
and getting up, made shift to scrabble on his way. This
was the story."

HOPE. But did they take from him all that ever he
had?

35 CHR. No. The place where his jewels were they
¹ Cloth. ² Struck.

never ransacked, so those he kept still; but, as I was
Little-faith told, the good man was much afflicted for
lost not his best his loss. For the thieves got most of his
things. spending money. That which they got not, as I said, were
 jewels; also he had a little odd money left, but scarce 5
 enough to bring him to his journey's end; nay, if I was not
Little-faith misinformed he was forced to beg as he went,
forced to beg to to keep himself alive, for his jewels he might
his journey's not sell. But beg, and do what he could, he
end. went, as we say, with many a hungry belly, the most part 10
 of the rest of the way.

HOPE. But is it not a wonder they got not from him his
 certificate, by which he was to receive his admittance at the
 Celestial Gate?

CHR. 'Tis a wonder, but they got not that; though they 15
He kept not his missed it not through any good cunning of
best things by his, for he being dismayed with their coming
his own upon him, had neither power nor skill to
cunning. hide anything. So 'twas more by good Providence than by
 his endeavor, that they missed of that good thing. 20

HOPE. But it must needs be a comfort to him that they
 got not this jewel from him.

CHR. It might have been great comfort to him, had he
 used it as he should; but they that told me the story said 25
 that he made but little use of it all the rest of the way and
 that, because of the dismay that he had in their taking
 away of his money. Indeed he forgot it a great part of the
 rest of the journey; and besides, when at any time, it came
 into his mind, and he began to be comforted therewith,
 then would fresh thoughts of his loss come again upon him, 30
 and those thoughts would swallow up all.

He is pitied by HOPE. Alas, poor man! this could not but
both. be a great grief unto him.

CHR. Grief! Aye, a grief indeed! Would it not have been
 so to any of us, had we been used as he, to be robbed and 35
 wounded too, and that in a strange place, as he was? 'Tis

a wonder he did not die with grief, poor heart! I was told, that he scattered almost all the rest of the way with nothing but doleful and bitter complaints. Telling also to all that overtook him, or that he overtook in the way as he
 5 went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

HOPE. But 'tis a wonder that his necessities did not put him upon selling, or pawning some of his jewels, that he
 10 might have wherewith to relieve himself in his journey.

CHR. Thou talkest like one upon whose head is the shell to this very day." For what should he pawn them? Or to whom should he sell them? In
 all that country where he was robbed, his
 15 jewels were not accounted of, nor did he want that relief which could from thence be administered to him; besides, had his jewels been missing at the gate of the Celestial City, he had, and that he knew well enough, been excluded from an inheritance there; and that would have
 20 been worse to him than the appearance and villainy of ten thousand thieves.

HOPE. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage, and that birthright was his greatest jewel; and if he, why might not
 25 Little-faith do so too?

CHR. Esau did sell his birthright, indeed, and so do many besides; and by so doing, exclude themselves from the chief blessing, as also that
 caitiff did. But you must put a difference
 30 betwixt Esau and Little-faith, and also betwixt their estates. Esau's birthright was typical, but Little-faith's jewels were not so. Esau's belly was his god, but Little-faith's belly was not so. Esau's
 want lay in his fleshly appetite, Little-faith's did not so.
 35 Besides, Esau could see no further than to the fulfilling of

*Christian
snibbeth¹ his
fellow for
unadvised
speaking.*

*A discourse
about Esau and
Little-faith.*

*Esau was ruled
by his lust.*

¹ Reproveth.

his lusts, "For I am at the point to die," said he, "and what good will this birthright do me?" But Little-faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagances and made to see and prize his jewels more, than to sell them, as Esau did 5

Esau never had his birthright. You read not anywhere faith.

that Esau had faith, no not so much as a little. Therefore no marvel, if where the flesh only bears sway, as it will in that man where no faith is to resist, if he sells his birthright, and his soul and all, and that to the 10 devil of hell; for it is with such, as it is with the ass who in her occasions cannot be turned away. When their minds are set upon their lusts, they will have them what-

Little-faith could not live upon Esau's pottage. ever they cost. But Little-faith was of another temper; his mind was on things 15 divine; his livelihood was upon things that

were spiritual, and from above. Therefore to what end should he that is of such a temper sell his jewels, had there been any that would have bought them, to fill his mind with empty things? Will a man give a penny to fill his 20

A comparison between the turtledove and the crow. belly with hay? Or can you persuade the turtledove to live upon carrion, like the crow?

Though faithless ones can for carnal lusts pawn, or mortgage, or sell what they have, and themselves outright to boot, yet they that have faith, saving faith, 25 though but a little of it, cannot do so. Here therefore, my brother, is thy mistake.

HOPE. I acknowledge it; but yet your severe reflection had almost made me angry.

CHR. Why, I did but compare thee to some of the birds 30 that are of the brisker sort, who will run to and fro in trodden paths with the shell upon their heads. But pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

HOPE. But Christian, these three fellows, I am per- 35 suaded in my heart, are but a company of cowards.

Would they have run else, think you, as they did, at the noise of one that was coming on the road? *Hopeful*

Why did not Little-faith pluck up a greater *swaggers.*

heart? He might, methinks, have stood one brush with
5 them, and have yielded when there was no remedy.

CHR. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-faith had none; and I perceive by thee, my brother, hadst thou
10 been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

No great heart for God, where there is but little faith.

We have more courage when out, than when we are in.

15 But consider again, they are but journeymen-thieves. They serve under the king of the bottomless pit who, if need be, will come in to their aid himself, and his voice is as the roaring of a lion. I myself have been engaged as this Little-faith was, and I found
20 it a terrible thing. These three villains set

Christian tells his own experience in this case.

upon me, and I beginning like a Christian to resist, they gave but a call, and in came their master. I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with armor of proof. Aye, and
25 yet though I was so harnessed, I found it hard work to quit myself like a man; no man can tell what in that combat attends us but he that hath been in the battle himself.

HOPE. Well, but they ran, you see, when they did but
30 suppose that one Great-grace was in the way.

CHR. True, they have often fled, both they and their master, when Great-grace hath but appeared, and no marvel, for he is the King's champion. But *The King's*
I trow, you will put some difference between *champion.*

35 Little-faith and the King's champion. All the King's subjects are not His champions; nor can they, when tried,

do such feats of war as He. Is it meet to think that a little child should handle Goliath as David did? Or that there should be the strength of an ox in a wren? Some are strong, some are weak, some have great faith, some have little; this man was one of the weak, and therefore he 5 went to the walls.

HOPE. I would it had been Great-grace, for their sakes.

CHR. If it had been he, he might have had his hands full. For I must tell you, that though Great-grace is 10 excellent good at his weapons, and has and can, so long as he keeps them at sword's point, do well enough with them, yet if they get within him, even Faint-heart, Mistrust, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do? 15

Whoso looks well upon Great-grace's face shall see those scars and cuts there that shall easily give demonstration of what I say. Yea, once I heard he should say, and that when he was in the combat, "We despaired even of life." How did these sturdy rogues and their fellows make David 20 groan, mourn, and roar! Yea, Heman, and Hezekiah too, though champions in their day, were forced to bestir them, when by these assaulted; and yet, that notwithstanding, they had their coats soundly brushed by them. Peter upon a time would go try what he could do; but, 25 though some do say of him that he is the prince of the Apostles, they handled him so that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle, he is never out of hearing; and if any time they be put to the worst, he, if 30 possible, comes in to help them. And of him it is said, the sword of him that layeth at him cannot hold the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him fly. Slingstones are turned with 35 him into stubble, darts are counted as stubble, he laugheth

*Leviathan's
sturdiness.*

at the shaking of a spear. What can a man do in this case?
 'Tis true, if a man could at every turn have
 Job's horse, and had skill and courage to ride

*The excellent
mettle that is in
Job's horse.*

For his
 5 neck is clothed with thunder, he will not be afraid as the
 grasshopper, the glory of his nostrils is terrible, he paweth
 in the valley, rejoiceth in his strength, and goeth out to
 meet the armed men. He mocketh at fear, and is not
 affrighted, neither turneth back from the sword. The
 10 quiver rattleth against him, the glittering spear, and the
 shield. He swalloweth the ground with fierceness and rage,
 neither believeth he that it is the sound of the trumpet. He
 said among the trumpets, "Ha, ha!" and he smelleth the bat-
 tle afar off, the thundering of the captains, and the shoutings.

15 But for such footmen as thee and I are, let us never desire
 to meet with an enemy, nor vaunt as if we could do better
 when we hear of others that they have been foiled, nor be
 tickled at the thoughts of our own manhood, for such com-
 monly come by the worst when tried. Witness Peter, of
 20 whom I made mention before. He would swagger, aye, he
 would. He would, as his vain mind prompted him to
 say, do better, and stand more for his master, than all men.
 But who so foiled, and run down by these villains, as he?

When, therefore, we hear that such robberies are done on
 25 the King's highway, two things become us to do: first
 to go out harnessed, and to be sure to take a shield with
 us. For it was for want of that, that he that laid so lustily
 at Leviathan could not make him yield. For indeed, if
 that be wanting, he fears us not at all. Therefore he
 30 that had skill, hath said, "Above all take the Shield of
 Faith, wherewith ye shall be able to quench all the fiery
 darts of the wicked."

'Tis good also that we desire of the King a convoy,
 yea, that He will go with us Himself. This
 35 made David rejoice when in the Valley of
 the Shadow of Death; and Moses was rather for dying

*'Tis good to have
a convoy.*

where he stood, than to go one step without his God. O my brother, if He will but go along with us, what need we be afraid of ten thousands that shall set themselves against us! But without Him, the proud helpers fall under the slain.

I, for my part, have been in the fray before now, and though through the goodness of Him that is best, I am as you see alive, yet I cannot boast of my manhood. Glad shall I be if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the lion and the bear hath not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine.

Poor Little-faith! Hast been among the thieves?
Wast robbed? Remember this: whoso believes
And gets more faith, shall then a victor be
Over ten thousand, else scarce over three.

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put
A way and itself into their way, and seemed withal to
a way. lie as straight as the way which they should
go. And here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about
The flatterer the way, behold a man black of flesh, but
finds them. covered with a very light robe, came to them
and asked them why they stood there. They answered, they were going to the Celestial City, but knew not which of these ways to take. "Follow me," said the man, "it is thither that I am going."

So they followed him in the way that but
Christian and now came into the road, which by degrees
his fellow turned, and turned them so from the city that
deluded. they desired to go to, that in little time their faces were

turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled that they knew not what to do; and with that, the white robe fell off the black man's back. Then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

CHR. (Then said Christian to his fellow) Now do I see myself in an error. Did not the shepherds bid us beware of the flatterers? As is the saying of the wise man, so we have found it this day: A man that flattereth his neighbor, spreadeth a net for his feet.

HOPE. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for saith he, "Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer."

Thus they lay bewailing themselves in the net. At last they espied a Shining One coming towards them, with a whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there. They told him that they were poor pilgrims going to Zion, but were led out of their way by a black man clothed in white, "who bid us," said they, "follow him, for he was going thither, too."

Then said he with the whip, "It is Flatterer, a false apostle, that hath transformed himself into an angel of light."

So he rent the net, and let the men out.

Then said he to them, "Follow me, that I may set you in your way again." So he led them back to the way,

which they had left to follow the Flatterer. Then he asked them, saying, "Where did you lie the last night?"

*They are
examined and
convicted of
forgetfulness.*

They said, "With the shepherds upon the Delectable Mountains."

He asked them then if they had not of them shepherds a note of direction for the way.

They answered, "Yes."

"But did you," said he, "when you was at a stand, pluck out and read your note?"

They answered, "No."

He asked them why.

They said they forgot.

He asked, moreover, if the shepherds did not bid them beware of the Flatterer.

*Deceivers fine-
spoken.*

They answered, "Yes. But we did not imagine," said they, "that this fine-spoken man had been he."

Then I saw in my dream, that he commanded them to lie down; which when they did, he chastised them sore, to teach them the good way wherein they should walk; and as he chastised them, he said, "As many as I love, I

*They are
whipped, and
sent on their
way.*

rebuke and chasten; be zealous therefore, and repent." This done, he bids them go on their way, and take good heed to the other directions of the shepherds. So

they thanked him for all his kindness, and went softly along the right way.

Come hither, you that walk along the way.

See how the pilgrims fare, that go astray!

They caught are in an entangling net,

'Cause they good counsel lightly did forget:

'Tis true, they rescued were, but yet you see

They're scourged to boot. Let this your caution be.

Now after a while, they perceived afar off one coming

softly and alone, all along the highway to meet them. Then said Christian to his fellow, "Yonder is a man with his back toward Zion, and he is coming to meet us."

HOPE. I see him. Let us take heed to ourselves, now, lest he should prove a flatterer also.

So he drew nearer and nearer, and at last came up unto them. His name was Atheist, and he asked them whither they were going.

The Atheist meets them.

CHR. We are going to the Mount Zion. Then Atheist fell into a very great laughter.

He laughs at them.

CHR. What is the meaning of your laughter?

ATHEIST. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and yet are like to have nothing but your travel for your pains.

CHR. Why, man? Do you think we shall not be received?

They reason together.

ATHEIST. Received! There is no such place as you dream of, in all this world.

CHR. But there is in the world to come.

ATHEIST. When I was at home in mine own country I heard as you now affirm, and from that hearing went out to see, and have been seeking this city this twenty years, but find no more of it, than I did the first day I set out.

CHR. We have both heard and believe that there is such a place to be found.

ATHEIST. Had not I, when at home, believed, I had not come thus far to seek. But finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which I now see is not.

The Atheist takes up his content in this world.

CHR. (Then said Christian to Hopeful, his fellow) Is it true which this man hath said?

Christian proveth his brother.

HOPE. Take heed, he is one of the flatterers. Remember

what it hath cost us once already for our hearkening to such kind of fellows. What! no Mount Zion! did we not see from the Delectable Mountains the gate of the city? Also, are we not now to walk by faith? Let us go on, (said Hopeful) lest the man with the whip overtakes us again. You should have taught me that lesson, which I will round you in the ears withal." Cease, my son, to hear the instruction that causeth to err from the words of knowledge. I say, my brother, cease to hear him, and let us believe to the saving of the soul.

CHR. My brother, I did not put the question to thee for that I doubted of the truth of our belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth, and no lie is of the truth.

HOPE. Now do I rejoice in the hope of the glory of God. So they turned away from the man; and he, laughing at them, went his way.

I saw then in my dream, that they went till they came into a certain country whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep, wherefore he said unto Christian, "I do now begin to grow so drowsy that I can scarcely hold up mine eyes; let us lie down here and take one nap."

CHR. By no means (said the other), lest sleeping, we never awake more.

HOPE. Why, my brother? Sleep is sweet to the laboring man; we may be refreshed if we take a nap.

CHR. Do you not remember that one of the shepherds bid us beware of the Enchanted Ground? He meant by

*Hopeful's
gracious
answer.*

*A remembrance
of former chas-
tisements is an
help against
present tempta-
tions.*

*A fruit of an
honest heart.*

*They are come
to the Enchanted
Ground.*

*Hopeful begins
to be drowsy.*

*Christian keeps
him awake.*

that, that we should beware of sleeping. Wherefore let us not sleep as do others, but let us watch and be sober.

HOPE. I acknowledge myself in a fault, and had I been here alone, I had by sleeping run the danger
 5 of death. I see it is true that the wise man saith, "Two are better than one." Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labor. *He is thankful.*

CHR. Now then (said Christian), to pre-
 10 vent drowsiness in this place, let us fall into good discourse. *To prevent drowsiness they fall to good discourse.*

HOPE. With all my heart (said the other).

CHR. Where shall we begin?

HOPE. Where God began with us. But do
 15 you begin, if you please. *Good discourse prevents drowsiness.*

When saints do sleepy grow, let them come hither,

And hear how these two pilgrims talk to-
 gether. *The dreamer's note.*

20 Yea, let them learn of them, in any wise,
 Thus to keep ope their drowsy slumbering eyes.
 Saints' fellowship, if it be managed well,
 Keeps them awake, and that in spite of hell.

CHR. (Then Christian began and said) I will ask you a
 25 question. How came you to think at first of doing as you do now? *They begin at the beginning of their conversion.*

HOPE. Do you mean, how came I at first to look after the good of my soul?

CHR. Yes, that is my meaning.

30 HOPE. I continued a great while in the delight of those things which were seen and sold at our fair; things which, as I believe now, would have, had I continued in them still, drowned me in perdition and destruction.

CHR. What things were they?

35 HOPE. All the treasures and riches of the world. Also

I delighted much in rioting, reveling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul.

*Hopeful's
life before
conversion.*

But I found at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful that was put to death for his faith and good-living in Vanity Fair, that the end of these things is death, and that for these things' sake, the wrath of God cometh upon the children of disobedience.

CHR. And did you presently fall under the power of this conviction?

HOPE. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it, but endeavored, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

*Hopeful at first
shuts his eyes
against the
light.*

CHR. But what was the cause of your carrying of it thus to the first workings of God's blessed spirit upon you?

HOPE. The causes were: 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old companions; their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me were such troublesome and such heart-affrighting hours, that I could not bear, no, not so much as the remembrance of them upon my heart.

*Reasons of his
resisting of
light.*

CHR. Then as it seems, sometimes you got rid of your trouble.

HOPE. Yes, verily, but it would come into my mind again, and then I should be as bad, nay worse, than I was before.

CHR. Why, what was it that brought your sins to mind again?

HOPE. Many things; as,

1. If I did but meet a good man in the streets; or,
2. If I have heard any read in the Bible; or,
- 5 3. If mine head did begin to ache; or,
4. If I were told that some of my neighbors were sick; or,
5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
- 10 7. If I heard that sudden death happened to others.
8. But especially, when I thought of myself, that I must quickly come to judgment.

When he had lost his sense of sin, what brought it again.

CHR. And could you at any time with ease get off the guilt of sin, when by any of these ways it came upon
15 you?

HOPE. No, not latterly, for then they got faster hold of my conscience. And then, if I did but think of going back to sin, though my mind was turned against it, it would be double torment to me.

20 CHR. And how did you do then?

HOPE. I thought I must endeavor to mend my life, for else, thought I, I am sure to be damned.

When he could no longer shake off his guilt by sinful courses, then he endeavors to mend.

CHR. And did you endeavor to mend?

25 HOPE. Yes, and fled from, not only my sins, but sinful company too; and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbors, etc. These things I did, with many others, too much here to relate.

30 CHR. And did you think yourself well then?

HOPE. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformatations.

Then he thought himself well.

35 CHR. How came that about, since you was now reformed?

HOPE. There were several things brought it upon me, especially such sayings as these: all our
Reformation at righteousneses are as filthy rags; by the
last could not works of the law no man shall be justified;
help, and why. when you have done all things, say, we are unprofitable: 5
 with many more the like. From whence I began to reason
 with myself thus: if all my righteousneses are filthy rags,
 if by the deeds of the law, no man can be justified; and if,
 when we have done all, we are yet unprofitable; then
His being a 'tis but a folly to think of heaven by the 10
debtor by the law. I further thought thus: if a man runs
law troubled an 100*l.* into the shopkeeper's debt, and
him. after that shall pay for all that he shall fetch, yet his old
 debt stands still in the book uncrossed, for the which the
 shopkeeper may sue him, and cast him into prison till 15
 he shall pay the debt.

CHR. Well, and how did you apply this to your-
 self?

HOPE. Why, I thought thus with myself: I have by my
 sins run a great way into God's book, and that my now 20
 reforming will not pay off that score; therefore I should
 think still under all my present amendments, but how shall
 I be freed from that damnation that I have brought my-
 self in danger of by my former transgressions?

CHR. A very good application; but pray go on. 25

HOPE. Another thing that hath troubled me, even since
 my late amendments, is, that if I look nar-
His espying bad rowly into the best of what I do now, I still
things in his see sin, new sin, mixing itself with the best of
best duties, that I do. So that now I am forced to con- 30
troubled him. clude that notwithstanding my former fond conceits of
 myself and duties, I have committed sin enough in one
 duty to send me to hell, though my former life had been
 faultless.

CHR. And what did you do then? 35

HOPE. Do! I could not tell what to do, till I brake my

mind to Faithful; for he and I were well acquainted. And he told me that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world could save me.

This made him break his mind to Faithful, who told him the way to be saved.

CHR. And did you think he spake true?

HOPE. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see my own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

CHR. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said that he never committed sin?

HOPE. I must confess the words at first sounded strangely, but after a little more talk and company with him, I had full conviction about it.

At which he started at present.

CHR. And did you ask him what man this was, and how you must be justified by him?

HOPE. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the most High. "And thus," said he, "you must be justified by Him, even by trusting to what He hath done by Himself in the days of His flesh, and suffered when He did hang on the tree." I asked him further how that man's righteousness could be of that efficacy, to justify another before God? And he told me, He was the mighty God, and did what He did, and died the death also, not for Himself, but for me, to whom His doings, and the worthiness of them should be imputed, if I believed on Him.

A more particular discovery of the way to be saved.

CHR. And what did you do then?

HOPE. I made my objections against my believing, for that I thought He was not willing to save me.

He doubts of acceptance.

CHR. And what said Faithful to you then?

HOPE. He bid me go to Him and see. Then I said it was presumption; but he said, no, for I was invited to come. Then he gave me a book of Jesus, *He is better instructed.* His inditing, to encourage me the more freely to come. And he said concerning that book, that every jot and tittle thereof stood firmer than heaven and earth. Then I asked him what I must do when I came. And he told me I must entreat upon my knees, with all my heart and soul, the Father to reveal Him to me. Then I asked him further how I must make my supplication to Him. And he said, "Go, and thou shalt find Him upon a mercy seat, where He sits all the year long, to give pardon and forgiveness to them that come." I told him that I *He is bid to pray.* knew not what to say, when I came, and he bid me say to this effect," "God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if His righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that Thou art a merciful God, and hast ordained that Thy Son Jesus Christ should be the Savior of the world; and moreover, that Thou art willing to bestow Him upon such a poor sinner as I am, and I am a sinner indeed. Lord take, therefore, this opportunity, and magnify Thy grace in the salvation of my soul through Thy Son Jesus Christ, Amen."

CHR. And did you do as you were bidden?

He prays. HOPE. Yes; over, and over, and over.

CHR. And did the Father reveal His Son to you?

HOPE. Not at the first, nor second, nor third, nor fourth, nor fifth, no, nor at the sixth time neither.

CHR. What did you do then?

HOPE. What! Why, I could not tell what to do.

He thought to leave off praying. CHR. Had you not thoughts of leaving off praying?

HOPE. Yes, an hundred times, twice told.

CHR. And what was the reason you did not?

HOPE. I believed that that was true which had been told me; to wit, that without the righteousness of this Christ, all the world could not save me, and therefore thought I with myself, if

*He durst not
leave off pray-
ing, and why.*

5 I leave off, I die; and I can but die at the throne of grace. And withal, this came into my mind, "If it tarry, wait for it, because it will surely come, and will not tarry." So I continued praying until the Father showed me His Son.

10 CHR. And how was He revealed unto you?

HOPE. I did not see Him with my bodily eyes, but with the eyes of mine understanding; and thus it was. One day I was very sad, I think sadder than at any one time in my life; and this

*Christ is re-
vealed to him,
and how.*

15 sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved."

But I replied, "Lord, I am a great, a very great sinner"; and He answered, "My grace is sufficient for thee." Then I said, "But Lord, what is believing?" And then I saw from that saying, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst," that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, "But

30 Lord, may such a great sinner as I am, be indeed accepted of Thee, and be saved by Thee?" And I heard Him say, "And him that cometh to Me, I will in no wise cast out." Then I said, "But how, Lord, must I consider of Thee in my coming to Thee, that my faith may be placed aright

35 upon Thee?" Then He said, "Christ Jesus came into the world to save sinners. He is the end of the law for right-

eousness to every one that believes. He died for our sins, and rose again for our justification. He loved us, and washed us from our sins in His own blood. He is mediator between God and us. He ever liveth to make intercession for us." From all which I gathered that I must look for 5
 righteousness in His person, and for satisfaction for my sins by His blood; that what He did in obedience to His Father's law, and in submitting to the penalty thereof, was not for Himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full 10
 of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

CHR. This was a revelation of Christ to your soul indeed. But tell me particularly what effect this had upon 15
 your spirit.

HOPE. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though He be just, can justly justify the coming sinner. It made me 20
 greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into mine heart before now that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honor and 25
 glory of the name of the Lord Jesus. Yea I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I then saw in my dream, that Hopeful looked back and saw Ignorance, whom they had left behind, coming after. 30
 "Look," said he to Christian, "how far yonder youngster loitereth behind."

CHR. Aye, aye, I see him; he careth not for our company.

HOPE. But I trow, it would not have hurt him, had he 35
 kept pace with us hitherto.

CHR. That's true, but I warrant you he thinketh otherwise.

HOPE. That I think he doth, but however let us tarry for him.

5 So they did.

Young Ignorance comes up again.

Then Christian said to him, "Come away, man. Why do you stay so behind?"

Their talk.

IGN. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.

10 Then said Christian to Hopeful, but softly, "Did I not tell you he cared not for our company? But, however, come up, and let us talk away the time in this solitary place." Then directing his speech to Ignorance, he said, "Come, how do you? How stands it between God and
15 your soul now?"

IGN. I hope well, for I am always full of good motions that come into my mind to comfort me as I walk.

Ignorance's hope, and the ground of it.

CHR. What good motions? pray tell us.

20 IGN. Why, I think of God and heaven.

CHR. So do the devils and damned souls.

IGN. But I think of them, and desire them.

CHR. So do many that are never like to come there. The soul of the sluggard desires and hath nothing.

25 IGN. But I think of them, and leave all for them.

CHR. That I doubt, for leaving of all is an hard matter, yea a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and heaven?

30 IGN. My heart tells me so.

CHR. The wise man says, "He that trusts his own heart is a fool."

IGN. This is spoken of an evil heart, but mine is a good one.

35 CHR. But how dost thou prove that?

IGN. It comforts me in hopes of heaven.

CHR. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he yet has no ground to hope.

IGN. But my heart and life agree together, and therefore my hope is well grounded. 5

CHR. Who told thee that thy heart and life agree together?

IGN. My heart tells me so.

CHR. Ask my fellow if I be a thief. Thy heart tells thee so! Except the word of God beareth witness in this matter, 10 other testimony is of no value.

IGN. But is it not a good heart that has good thoughts? And is not that a good life that is according to God's commandments?

CHR. Yes, that is a good heart that hath good thoughts, 15 and that is a good life that is according to God's commandments. But it is one thing indeed to have these, and another thing only to think so.

IGN. Pray what count you good thoughts, and a life according to God's commandments? 20

CHR. There are good thoughts of divers kinds, some respecting ourselves, some God, some Christ, and some other things.

What are good thoughts. IGN. What be good thoughts respecting 25 ourselves?

CHR. Such as agree with the word of God.

IGN. When does our thoughts of ourselves agree with the word of God?

CHR. When we pass the same judgment upon ourselves which the word passes. To explain myself; the word of 30 God saith of persons in a natural condition, there is none righteous, there is none that doth good. It saith also, that every imagination of the heart of man is only evil, and that continually. And again, the imagination of man's heart is evil from his youth. Now then, when we think 35 thus of ourselves, having sense thereof, then are our

thoughts good ones, because according to the word of God.

IGN. I will never believe that my heart is thus bad.

CHR. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on: as the word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when our thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

10 IGN. Make out your meaning.

CHR. Why, the word of God saith that man's ways are crooked ways, not good, but perverse. It saith, they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say when he
15 doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

IGN. What are good thoughts concerning God?

CHR. Even, as I have said concerning ourselves, when
20 our thoughts of God do agree with what the word saith of Him. And that is, when we think of His being and attributes as the word hath taught; of which I cannot now discourse at large. But to speak of Him with reference to us, then we have right thoughts of God, when we think
25 that He knows us better than we know ourselves, and can see sin in us, when and where we can see none in ourselves; when we think He knows our inmost thoughts, and that our heart with all its depths is always open unto His eyes; also when we think that all our righteousness stinks in His
30 nostrils, and that therefore He cannot abide to see us stand before Him in any confidence even of all our best performances.

IGN. Do you think that I am such a fool as to think God can see no further than I? Or that I would come to God in
35 the best of my performances?

CHR. Why, how dost thou think in this matter?

IGN. Why, to be short, I think I must believe in Christ for justification.

CHR. How! think thou must believe in Christ, when thou seest not thy need of Him! Thou neither seest thy original or actual infirmities, but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I believe in Christ? 5

IGN. I believe well enough for all that. 10

CHR. How dost thou believe?

IGN. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through His gracious acceptance of my obedience to His law. Or thus, Christ makes my duties that are religious acceptable to His Father by virtue of His merits; and so shall I be justified. 15

CHR. Let me give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith, for this faith is nowhere described in the word. 20

2. Thou believest with a false faith, because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false. 25

4. Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true justifying faith puts the soul, as sensible of its lost condition by the laws, upon flying for refuge unto Christ's righteousness, which righteousness of His is not an act of grace, by which He maketh for justification thy obedience accepted with God, but His personal obedience to the law in doing and suffering for us, what that required at our hands. This righteousness, I say, true faith accepteth, 35

The faith of Ignorance.

under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.

IGN. What! would you have us trust to what Christ in
5 His own person has done without us! This conceit would loosen the reins of our lust, and tolerate us to live as we list. For what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

10 CHR. Ignorance is thy name, and as thy name is, so art thou. Even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul through the faith of it, from the heavy wrath of God. Yea, thou also art
15 ignorant of the true effects of saving faith in this righteousness of Christ, which is, to bow and win over the heart to God in Christ, to love His name, His word, ways, and people; and not as thou ignorantly imaginest.

HOPE. Ask him if ever he had Christ revealed to him
20 from heaven.

IGN. What! you are a man for revelations! I believe that what both you, and all the rest of you say about that matter, is but the fruit of dis- *Ignorance
jangles with
them.*
tracted brains.

25 HOPE. Why, man! Christ is so hid in God from the natural apprehensions of all flesh, that He cannot by any man be savingly known, unless God the Father reveals Him to them.

IGN. That is your faith, but not mine; yet mine I
30 doubt not, is as good as yours, though I *He speaks
reproachfully
of what he
knows not.*
have not in my head so many whimsies as you.

CHR. Give me leave to put in a word. You ought not so slightly to speak of this matter; for this I will boldly
35 affirm, even as my good companion hath done, that no man can know Jesus Christ but by the revelation of the

Father. Yea, and faith too, by which the soul layeth hold upon Christ, if it be right, must be wrought by the exceeding greatness of His mighty power; the working of which faith, I perceive, poor Ignorance, thou are ignorant of. Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by His righteousness, which is the righteousness of God, for He Himself is God, thou shalt be delivered from condemnation. 5

The talk broke up.

IGN. You go so fast, I cannot keep pace with you; do you go on before, I must stay awhile behind. 10

Then they said,

“Well, Ignorance, wilt thou yet foolish be
To slight good counsel, ten times given thee?
And if thou yet refuse it, thou shalt know
Ere long the evil of thy doing so. 15
Remember, man, in time, stoop, do not fear,
Good counsel taken well, saves; therefore hear.
But if thou yet shalt slight it, thou wilt be
The loser, Ignorance, I’ll warrant thee.” 20

THE TENTH STAGE

Then Christian addressed thus himself to his fellow.

CHR. Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream, that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, “It pities me much for this poor man, it will certainly go ill with him at last.” 25

HOPE. Alas, there are abundance in our town in his condition; whole families, yea, whole streets, and that of pilgrims too, and if there be so many in our parts, how many think you must there be in the place where he was born? 30

CHR. Indeed the word saith, "He hath blinded their eyes, lest they should see," etc. But now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently
5 fears that their state is dangerous?

HOPE. Nay, do you answer that question yourself, for you are the elder man.

CHR. Then I say sometimes, as I think, they may, but they being naturally ignorant, understand not that such
10 convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

HOPE. I do believe as you say, that fear tends much to
15 men's good and to make them right, at their *The good use of fear.* beginning to go on pilgrimage.

CHR. Without all doubt it doth, if it be right: for so says the word, "The fear of the Lord is the beginning of wisdom."

20 HOPE. How will you describe right fear?

CHR. True, or right fear, is discovered by *Right fear.* three things:

1. By its rise. It is caused by saving convictions for sin.

25 2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, His word and ways, keeping it tender, and making it afraid to turn from them, to the right hand,
30 or to the left, to anything that may dishonor God, break its peace, grieve the spirit, or cause the enemy to speak reproachfully.

HOPE. Well said; I believe you have said the truth. Are we now almost got past the Enchanted Ground?

35 CHR. Why, are you weary of this discourse?

HOPE. No, verily, but that I would know where we are.

CHR. We have not now above two miles further to go
Why ignorant thereon. But let us return to our matter.
persons stifle Now the ignorant know not that such con-
convictions. victions that tend to put them in fear, are for
 1. *In general.* their good, and therefore they seek to stifle them. 5

HOPE. How do they seek to stifle them?

CHR. 1. They think that those fears are wrought by
 2. *In particular.* the Devil, though indeed they are wrought
 of God, and thinking so, they resist them, as things that
 directly tend to their overthrow. 2. They also think that 10
 these fears tend to the spoiling of their faith, when alas
 for them, poor men that they are, they have none at all,
 and therefore they harden their hearts against them. 3.
 They presume they ought not to fear, and therefore, in
 despite of them, wax presumptuously confident. 4. They 15
 see that these fears tend to take away from them their
 pitiful old self-holiness, and therefore they resist them
 with all their might.

HOPE. I know something of this myself; for before I
 knew myself it was so with me. 20

CHR. Well, we will leave at this time our neighbor
 Ignorance by himself, and fall upon another profitable
 question.

HOPE. With all my heart, but you shall still begin.

CHR. Well, then, did you not know about ten years ago, 25
Talk about one one Temporary in your parts, who was a
Temporary. forward man in religion then?

HOPE. Know him! Yes, he dwelt in Graceless, a town
Where he dwelt. about two miles off of Honesty, and he
 dwelt next door to one Turn-back. 30

CHR. Right, he dwelt under the same roof with him.
He was to- Well, that man was much awakened once;
wardly once. I believe that then he had some sight of his
 sins, and of the wages that was due thereto.

HOPE. I am of your mind, for my house, not being above 35
 three miles from him, he would oftentimes come to me, and

that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see it is not everyone that cries, "Lord, Lord."

CHR. He told me once that he was resolved to go on pilgrimage as we go now; but all of a sudden he grew acquainted with one Save-self, and then he became a stranger to me.

HOPE. Now since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

CHR. It may be very profitable, but do you begin.

HOPE. Well then, there are in my judgment four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed. Therefore when the power of guilt weareth away, that which provoked them to be religious ceaseth.

*Reasons why
towardly ones
go back.*

Wherefore they naturally turn to their own course again. Even as we see the dog that is sick of what he hath eaten; so long as his sickness prevails he vomits and casts up all, not that he doth this of a free mind, if we may say a dog has a mind, but because it troubleth his stomach. But now when his sickness is over, and so his stomach eased, his desires being not at all alienate from his vomit, he turns him about and licks up all. And so it is true which is written, "The dog is turned to his own vomit again." This, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell, as their sense of hell and the fears of damnation chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them. I speak now of the fears that they have of men; for the fear of men bringeth a snare. So then,

though they seem to be hot for heaven, so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts: namely, that 'tis good to be wise and not to run, for they know not what, the hazard of losing all; or at least, of bringing themselves into unavoidable and unnecessary troubles. And so they fall in with the world again. 5

3. The shame that attends religion lies also as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible. Therefore when they have lost their sense of hell and wrath to come, they return again to their former course. 10

4. Guilt, and to meditate terror, are grievous to them; they like not to see their misery before they come into it. Though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly and choose such ways as will harden them more and more. 15 20

CHR. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily, but the bottom of all is the fear of the halter, not of any detestation of the offense; as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still, whereas, if his mind was changed, he would be otherwise. 25 30

HOPE. Now I have showed you the reasons of their going back, do you show me the manner thereof.

*How the
apostate goes
back.*

CHR. So I will willingly.

I. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come. 35

2. Then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm
5 Christians.

4. After that, they grow cold to public duty, as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly; that they may
10 have a seeming color to throw religion, for the sake of some infirmity they have spied in them, behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses
15 in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then, being hardened, they show themselves as
20 they are. Thus being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my dream," that by this time the pilgrims
25 were got over the Enchanted Ground, and entering in the country of Beulah, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the
30 earth, and heard the voice of the turtle ¹ in the land. In this country the sun shineth night and day; wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were
35 within sight of the city they were going to. Also here met

¹ Turtle dove.

them some of the inhabitants thereof; for in this land the Angels.

Shining Ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the bride and the bridegroom was renewed. Yea here, as the bridegroom rejoiceth over the bride, so did their God rejoice over them. Here they had no want of corn and wine, for in this place they met with abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the city, loud voices, saying, "Say ye to the daughter of Zion, 'Behold thy salvation cometh, behold, his reward is with him.'" Here all the inhabitants of the country called them the holy people, the redeemed of the Lord, sought out, etc.

Now as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the street thereof was paved with gold, so that by reason of the natural glory of the city, and the reflection of the sunbeams upon it, Christian with desire fell sick, Hopeful also had a fit or two of the same disease. Wherefore here they lay by it awhile, crying out because of their pangs, "If you see my beloved, tell him that I am sick of love."

But being a little strengthened and better able to bear their sickness, they walked on their way and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now as they came up to these places, behold the Gardener stood in the way, to whom the pilgrims said, "Whose goodly vineyards and gardens are these?"

He answered, "They are the King's, and are planted here for His own delights, and also for the solace of pilgrims."

So the Gardener had them into the vineyards, and bid

them refresh themselves with dainties. He also showed them there the King's walks, and the arbors where He delighted to be. And here they tarried and slept.

Now I beheld in my dream, that they talked more in
5 their sleep at this time, than ever they did in all their journey; and being in a muse thereabout, the Gardener said even to me, "Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly as to cause the lips of them
10 that are asleep to speak."

So I saw that when they awoke, they addressed themselves to go up to the city. But, as I said, the reflections of the sun upon the city, for the city was pure gold, was so extremely glorious, that they could not, as yet, with open
15 face behold it, but through an instrument made for that purpose. So I saw, that as they went on, there met them two men, in raiment that shone like gold; also their faces shone as the light.

These men asked the pilgrims whence they came. And
20 they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures they had met in the way. And they told them. Then said the men that met them, "You have but two difficulties more to meet with, and then you are in the
25 city."

Christian then, and his companion, asked the men to go along with them, so they told them they would. "But," said they, "you must obtain it by your own faith." So I saw in my dream that they went on together till they
30 came in sight of the gate.

Now I further saw that betwixt them and the gate was a river, but there was no bridge to go over; the *Death.* river was very deep. At the sight therefore of this river, the pilgrims were much stounded; but the men that went
35 with them said, "You must go through, or you cannot come at the gate."

The pilgrims then began to inquire if there was no other way to the gate.

Death is not welcome to nature, though by it we pass out of this world into glory.

To which they answered, "Yes, but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the world, nor shall, until the last trumpet shall sound."

The pilgrims, then, especially Christian, began to despond in his mind, and looked this way and that, but no way could be found by them by which they might escape the river. Then they asked the men if the waters were all of a depth.

Angels help us not comfortably through death.

They said, "No"; yet they could not help them in that case, for said they, "You shall find it deeper or shallower, as you believe in the King of the place."

They then addressed themselves to the water," and entering, Christian began to sink, and crying out to his good friend Hopeful he said, "I sink in deep waters; the billows go over my head; all his waves go over me. Selah."

Then said the other, "Be of good cheer, my brother, I feel the bottom, and it is good."

Christian's conflict at the hour of death.

Then said Christian, "Ah, my friend, the sorrows of death have compassed me about, I shall not see the land that flows with milk and honey."

And with that, a great darkness and horror fell upon Christian, so that he could not see before him; also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and hearty fears that he should die in that river, and never obtain entrance in at the gate; here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed,

both since and before he began to be a pilgrim. 'Twas also observed that he was troubled with apparitions of hobgoblins and evil spirits. For ever and anon he would intimate so much by words. Hopeful therefore here had
 5 much ado to keep his brother's head above water, yea sometimes he would be quite gone down, and then ere a while he would rise up again half dead.

Hopeful also would endeavor to comfort him, saying,
 "Brother, I see the gate, and men standing by it to receive
 10 us."

But Christian would answer, "'Tis you, 'tis you they wait for; you have been Hopeful ever since I knew you."

"And so have you," said he to Christian.

"Ah, brother," said he, "surely if I was right, he would
 15 now arise to help me; but for my sins he hath brought me into the snare, and hath left me."

Then said Hopeful, "My brother, you have quite forgot the text, where it's said of the wicked, 'There is no band in their death, but their strength is firm: they are not troubled
 20 as other men, neither are they plagued like other men.' These troubles and distresses that you go through in these waters are no sign that God hath forsaken you, but are sent to try you whether you will call to mind that which heretofore you have received of His goodness, and live
 25 upon Him in your distresses."

Then I saw in my dream, that Christian was in a muse awhile; to whom also Hopeful added this word, "Be of good cheer. Jesus Christ mak-
 eth thee whole."

Christian delivered from his tears in death.

30 And with that, Christian brake out with a loud voice, "Oh, I see Him again! And He tells me, 'When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee.'"

Then they both took courage, and the enemy was after
 35 that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon; and so it

followed that the rest of the river was but shallow. Thus they got over.

Now upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come up out of the river, they saluted them saying, "We are ministering spirits, sent forth to minister for those that shall be heirs of salvation."

The angels do wait for them so soon as they are passed out of this world.

Thus they went along towards the gate. Now you must note that the city stood upon a mighty hill, but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also they had left their mortal garments behind them in the river, for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds. They therefore went up through the regions of the air, sweetly talking as they went, being comforted because they safely got over the river, and had such glorious companions to attend them.

They have put off mortality.

The talk they had with the Shining Ones, was about the glory of the place, who told them that the beauty and glory of it was inexpressible.

"There," said they, "is the Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect. You are going now," said they, "to the Paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof;" and when you come there you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death, for the former things are passed away." You are going now to Abraham, to Isaac, and

Jacob, and to the Prophets; men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness." "

The men then asked, "What must we do in the holy
5 place?"

To whom it was answered, "You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown," even the fruit of all your prayers and tears, and sufferings for the King
10 by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and visions of the Holy One, for there you shall see Him as He is." There also you shall serve Him continually with praise," with shouting and thanksgiving, whom you desired to serve in the world,
15 though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are got thither before you; and there you shall with joy re-
20 ceive even every one that follows into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When He shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall
25 come with Him; and when He shall sit upon the throne of judgment, you shall sit by Him." Yea, and when He shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were His and your enemies. Also when He
30 shall again return to the city, you shall go too, with sound of trumpet, and be ever with Him."

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two Shining Ones,
35 "These are the men that have loved our Lord, when they were in the world, and that have left all for His holy name,

and He hath sent us to fetch them, and we have brought them thus far on their desired journey that they may go in and look their Redeemer in the face with joy."

Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage supper of the Lamb." 5

There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who with melodious noises and loud made even the heavens to echo with their sound. These trumpeters 10 saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting, and sound of trumpet. 5

This done, they compassed them round on every side; some went before, some behind, and some on the right 15 hand, some on the left, as 'twere to guard them through the upper regions, continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked 20 on together, and as they walked, ever and anon these trumpeters even with joyful sound, would by mixing their music with looks and gestures still signify to Christian and his brother, how welcome they were into their company and with what gladness they came to meet them. 25 And now were these two men, as 'twere in heaven before they came at it, being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the city itself in view, and they thought they heard all the bells therein to ring, to welcome them thereto; 30 but above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh! by what tongue or pen can their glorious joy be expressed? And thus they came up to the gate.

Now when they were come up to the gate, there was 35

written over it, in letters of gold, *Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

Then I saw in my dream, that the shining men bid them
5 call at the gate; the which when they did, some from above looked over the gate, to wit, Enoch, Moses, and Elijah, etc. to whom it was said, "These pilgrims are come from the City of Destruction, for the love that they bear to the King of this place." And then the pilgrims gave in unto
10 them each man his certificate, which they had received in the beginning.

Those therefore were carried in to the King, who when He had read them, said, "Where are the men?"

To whom it was answered, "They are standing without
15 the gate."

The King then commanded to open the gate, "That the righteous nation," said he, "that keepeth truth may enter in."

Now I saw in my dream, that these two men went in at
20 the gate; and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. There was also that met them with harps and crowns, and gave them to them, the harp to praise withal, and the crowns in token of honor. Then I heard in my dream that all the
25 bells "in the city rang again for joy, and that it was said unto them, "Enter ye into the joy of your Lord." I also heard the men themselves, that they sang with a loud voice, saying, "Blessing, honor, glory, and power, be to Him that sitteth upon the throne, and to the Lamb for
30 ever and ever."

Now just as the gates were opened to let in the men, I looked in after them; and behold, the city shone like the sun, the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in
35 their hands, and golden harps to sing praises withal.

There were also of them that had wings, and they an-

swered one another without intermission, saying, "Holy, holy, holy, is the Lord." And after that, they shut up the gates; which when I had seen, I wished myself among them.

Now while I was gazing upon all these things, I turned 5
my head to look back, and saw Ignorance come up to the
Ignorance comes up to the river. river side; but he soon got over, and that
without half that difficulty which the other
Vain-hope does ferry him over. two men met with. For it happened that
there was then in that place one Vain-hope, a 10
ferryman, that with his boat helped him over. So he, as the
other I saw, did ascend the hill to come up to the gate,
only he came alone; neither did any man meet him with
the least encouragement. When he was come up to the
gate, he looked up to the writing that was above; and then 15
began to knock, supposing that entrance should have been
quickly administered to him.

But he was asked by the men that looked over the top of the gate, "Whence came you and what would you have?"

He answered, "I have eat and drank in the presence of 20
the King, and He has taught in our streets."

Then they asked him for his certificate, that they might go in and show it to the King. So he fumbled in his bosom for one, and found none.

Then said they, "Have you none?" 25

But the man answered never a word. So they told the King, but He would not come down to see him, but commanded the two Shining Ones that conducted Christian and Hopeful to the city, to go out and take Ignorance and bind him hand and foot, and have him away. Then they 30
took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction.

So I awoke, and behold it was a dream.

THE CONCLUSION

Now reader, I have told my dream to thee;
See if thou canst interpret it to me;
Or to thyself, or neighbor. But take heed
Of misinterpreting; for that, instead
5 Of doing good, will but thyself abuse
By misinterpreting evil issues.

Take heed also, that thou be not extreme
In playing with the outside of my dream;
Nor let my figure, or similitude,
10 Put thee into a laughter or a feud;
Leave this for boys and fools; but as for thee
Do thou the substance of my matter see.

Put by the curtains, look within my veil;
Turn up my metaphors and do not fail
15 There, if thou seekest them, such things to find,
As will be helpful to an honest mind.

What of my dross thou findest there, be bold
To throw away, but yet preserve the gold.
What if my gold be wrapped up in ore?
20 None throws away the apple for the core.
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

SUGGESTIONS FOR STUDY

The method used in teaching *The Pilgrim's Progress* must naturally depend upon the time allotted to the study of the classic, and upon the age and development of the pupils. In less advanced academic classes, little more can be accomplished than an understanding of the story and of the general significance of the allegory. More advanced classes may undertake a critical study of Bunyan's style, and the literary and psychological significance of this, his greatest work. It is hoped that among the following exercises, teachers may find suggestions which will help them to deal with any grade of young students.

In making reading assignments, it is usually well to put before pupils particular topics to guide them and help them to a definite point of view. A list of topics may be assigned to the whole class, or definite topics may be given to individual pupils. Material so collected is excellent matter for themes.

EXERCISE I

A. After consulting a dictionary, write into your notebooks definitions of the following terms: —

(a) A didactic story; (b) a symbolic story; (c) a myth; (d) a legend; (e) a fable; (f) a fairy tale; (g) a parable; (h) an allegory.

In your definitions indicate quite clearly the likenesses and differences between the myth and the legend, the fable and the fairy tale, the fable and the parable, the didactic and the symbolic story, etc.

B. Name one well-known example of each of the foregoing, and point out the distinguishing characteristics of each.

C. Theme Topics: — Write a brief original, 1. Fairy tale; 2. Fable; 3. Parable; 4. Allegory.

EXERCISE II

Make for each of the ten stages of Christian's journey a topic outline, such as might serve in a book as a table of contents, modeling your outline upon the following: —

THE FIRST STAGE — Christian's deplorable state — He meets Evangelist who counsels him — He sets forth — Obstinate and Pliable pursue him — Obstinate turns back — Christian and Pliable set out for the Wicket-gate — They fall into the Slough of Despond — Pliable turns back — Help assists Christian — etc.

Theme Topics: — 1. Write the story of *The Pilgrim's Progress* in brief; such an outline as might appear as a summary of the book in a school history of English literature.¹

2. *The Pilgrim's Progress*: Forerunner of the English Novel.

EXERCISE III

A. Draw a map similar to that on p. 22. On it, indicate:

1. The course of Christian's journey with a red pencil.
2. The course of Faithful's journey with a blue pencil.
3. The course of Hopeful's journey with a green pencil.

B. By the use of index numbers placed on the map, and by an explanatory key, indicate the places where Christian encountered the principal characters of the allegory.

EXERCISE IV

One may say of *The Pilgrim's Progress*, as Mr. Cross has said of *Grace Abounding*, that it "is a story of the fierce struggles between the spirit and the flesh, and of the final triumph of the spirit."

1. Following your topic outline of the different stages of Christian's journey, show that every incident bears out the preceding statement.

¹ The teacher is recommended to read to the class Macaulay's account of Christian's journey in his "*Essay on The Pilgrim's Progress*,"—the passage beginning: —

"Every reader knows the straight and narrow path as well as he knows a road in which he has gone backward and forward a hundred times."

2. Divide the characters of the book into two groups, (a) those that aid the *spirit* in its struggle, and (b) those that take sides with the *flesh*. Explain the allegory of each.

3. Explain the allegory of the places you find on the map.

4. Is the scheme of Bunyan's allegory consistent, i. e., do personifications always represent qualities, or states of mind? Do activities always represent efforts of will, and do places represent outward difficulties? Or is the plan of representation hit-and-miss—i. e., does Bunyan grasp at the images his fancy suggests without regard to a general underlying principle? By numerous examples justify your answer to this question.

Theme Topic:—The Allegory of *The Pilgrim's Progress*. Indicate the nature of the narrative and its significance, as well as the significance of the chief events and personages.

EXERCISE V

In commenting on Bunyan's allegorical presentation of spiritual experience, Mr. Woodberry writes:—"His imagination . . . became visionary, he saw, as the eye sometimes will, his mind-pictures, and this the more readily because his uneducated mind was accustomed to move through concrete ideas, and hence would be characterised by a high visualizing power."

Indicate those passages in *The Pilgrim's Progress* which most clearly show Bunyan's ability vividly to present abstract ideas through concrete images; and by way of contrast point out passages in which his "high visualizing power" is less evident.

Theme Topic:—Bunyan's Power to present Spiritual Truth through Concrete Images.

EXERCISE VI

In *The Development of the English Novel*, Mr. Wilbur L. Cross writes in commenting upon the works of Bunyan, "The autobiographic method of dealing with events partly or wholly fictitious, has been a favorite with all our novelists. . . ." James A. Froude writes, "Every step in Christian's journey had been first trodden by

Bunyan himself, every pang of fear and shame, every spasm of despair, every breath of hope and consolation, which is there described, is but a reflection, as on a mirror from personal experience."

Using the biographical material given in the Introduction:—

1. Copy into your notebook the briefer autobiographical passages in *The Pilgrim's Progress*.

2. Indicate by page and line similar passages which are too lengthy for copying.

Theme Topics:— 1. The Autobiographic Method of Bunyan.

2. Bunyan's Spiritual Conflicts as set forth in *The Pilgrim's Progress*.

EXERCISE VII

"If Bunyan did not weaken his eyesight over books," writes Mr. Woodberry, in *Makers of Literature*, "he sharpened it on men and women. All his volumes abound with anecdotes and incidents which he had evidently seen in the town streets or by the roadside. . . . Not the least agreeable of the signs of this realism . . . are those descriptions of the country, of the birds, and flowers, and fields, and the simple cheerfulness of them to the country-born boy. . . . The characters and action of *The Pilgrim's Progress* . . . are a transcript from life, so vivid that it cannot wear out." In it "one may get an idea of English provincial character of high historical value and human interest."

1. Select those passages in *The Pilgrim's Progress* which seem to you drawn from incidents that Bunyan has witnessed.

2. Select those incidents and comments which seem to you to show Bunyan's first-hand knowledge of human nature.

3. Select those "descriptions of the country, of the birds, and flowers, and fields," which Mr. Woodberry must have had in mind when he wrote the criticism quoted above.

4. Indicate those descriptive passages in which "one may get an idea of English provincial character" and life, in which are reflected the manners and interests of the age.

5. Select those passages in which you think Bunyan's purpose was to criticise the practices and institutions of his time.

Theme Topics: — 1. Nature Description in *The Pilgrim's Progress*.

2. Bunyan: a Realist.

3. *The Pilgrim's Progress* as a "short and simple annal of the poor."

4. In *The Pilgrim's Progress* Bunyan "unites the reality of a journey on earth with that of the search for Heaven." (Woodberry)

5. "The characters and actions of *The Pilgrim's Progress* are a transcript from life." (Woodberry)

6. The Puritan *Weltanschauung* as shown in *The Pilgrim's Progress*.

EXERCISE VIII

The humor of an idea, an expression, or an incident, is usually in part, at least, due to unexpectedness, to the quick reaction of surprise which it causes. This unexpectedness may be owing to some uncommon combination of words or ideas — as when Stevenson in *Travels with a Donkey* refers to Modestine as his "lady friend"; or it may be due to an exaggeration, or a lack of proportion and common sense, as in Pope's lines, —

"Not louder shrieks to pitying Heaven are cast,
When *husbands* or when *lapdogs*, breath their last."

Writings are often humorous because the author means them to be so, and consciously sets himself to the task of being funny. He may have the wish merely to please and divert by his wit; or he may have the more definite and serious purpose of making ridiculous that which he would criticise or belittle. A writer who is prompted by this second motive, is classed as *satirical*, and it is worthy of note, that Bunyan lived at the beginning of the greatest period of satire that England has known.

On the other hand, however, humor is often quite unintentional. What may strike one individual, or even one era in history, as ludicrous, may be to another person or era of most serious import. A little child may be unintentionally humorous by the extreme im-

portance or lack of importance which he attaches to various matters, and in the same way, country folk, through their inexperience and simplicity, often appear highly ludicrous to city people. In short, naïveté of behavior or thought, though it be quite sincere and worthy, is often, in the view of wider experience, quietly, but distinctly, humorous.

"It is amusing to see the manner in which, by turns their real character is expressed in Bunyan's honest, rugged, plain dealing, and humorous way." (Walter Scott) "He is at times dangerous in the cool naïveté of his satire." (Gilfillan)

1. Indicate those passages in *The Pilgrim's Progress* which strike you as intentionally humorous.

2. Do you consider any of these satirical? If so, explain the satire.

3. Can you find any passages which appear humorous now, but which were not intended to be so by Bunyan? Is their humor due to naïveté, or to some other cause?

4. Are you able sufficiently well to analyze the humor in any of the above passages to see how the humorous effect is produced?

Theme Topics: — 1. Bunyan: a Humorist.

2. Bunyan: a Satirist.

3. The Humor of *The Pilgrim's Progress*: an Analysis.

EXERCISE IX

In narrative writing, one person is represented as telling the whole of a story. In dialogue or drama, the words of the speakers are printed, with no description or comment beyond a few stage directions.

1. About what proportion of *The Pilgrim's Progress* is in the narrative form, and what proportion is in dialogue?

2. Is the combination of forms in one book customary? Can you name other works in which the same plan has been adopted?

3. Is the line between narrative and dialogue always clearly marked? Justify your answer by illustrations.

4. On page 30, line 25, notice the sudden introduction of the Dreamer into the narrative. Find other places in the book where he appears again.

EXERCISE X

Enumerate the passages which indicate Bunyan's belief in the following doctrines: —

1. Evil cannot be overcome by mere human strength
2. The Bible is the revealed word of God.
3. Atonement for sin was made by the death of Christ.
4. The wrath of God follows every act of sin.
5. On the Judgment Day man must answer to Christ for his conduct through life.
6. Faith in Jesus is the only condition by which man may escape eternal death.
7. Man is saved from the flames of hell only by the grace of God.
8. Good works are the test of saving faith.
9. A man who would obtain salvation must cast out self.
10. The Devil is an active agent in human affairs.

Find other doctrines referred to in the text.

Theme Topics: — 1. The Theology of Bunyan.

2. Bunyan's Interpretation of the Scriptures as compared with that of the present day.

EXERCISE XI

Macaulay has said Bunyan's 'knowledge of the Bible was such that he might have been called a living concordance.' Mr. Woodberry writes, "The only intellectual or moral ideas that came to him were conveyed by the Bible. . . . The commonplace that the Bible affords a good education, especially on the imaginative and moral sides, is true . . . ; it was, in the end, the total book-culture of Bunyan — all that he knew of the vast and various world."

The extent to which Bunyan makes use of the Bible may be indicated by the following diagram: —

Stage II, page 52.

So he began and said: "This night, as I was in my sleep, I dreamed, and behold *the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven.*

Ps. 50.3. Our God shall come . . . and it shall be very tempestuous round about Him.

I. Cor. 15.52. . . . for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

I. Thes. 4.16. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

Matt. 24.30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matt. 24.31. And He shall send His angels with a great sound of a trumpet.

II. Thes. 1.7. . . . when the Lord Jesus shall be revealed from heaven with His mighty angels.

Dan. 7.10. . . . thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him.

Ps. 50.3. Our God shall come, and shall not keep silence; a fire shall devour before Him. . . .

They were all in flaming fire; also the heavens were on a burning flame.

I heard then a voice, saying,
'Arise, ye dead, and come to judgment.'

And with that, the rocks rent,
the graves opened, and the dead
that were therein came forth.

Some of them were exceedingly glad, and looked upward; and some sought to hide themselves under the mountains. Then I saw the man that sat upon the cloud open the book, and bid the world draw near.

Dan. 7.9. . . . and the Ancient of days did sit . . . ; *His throne was like the fiery flame, and His wheels as burning fire.*

I. Thes. 4.16. For the Lord Himself shall *descend from heaven with a shout, with the voice of the archangel.*

Ps. 50.4. *He shall call to the heavens from above, and to the earth, that He may judge His people.*

Jude 15. *To execute judgment upon all. . . .*

Isa. 26.21. For, behold, the Lord cometh out of *His place to punish the inhabitants of the earth for their iniquity; the earth shall also disclose her blood, and shall no more cover her slain.*

John 5.28. Marvel not at this: for the hour is coming, in the which *all that are in the graves shall hear His voice.*

I. Cor. 15.52. . . . and the dead shall be raised incorruptible.

Micah 7.17. . . . *they shall be afraid of the Lord our God. . . .*

Rev. 20.12. And I saw the dead, small and great, stand before God, and *the books were opened; and another book was opened, which is the book of life; and the dead were judged out of these things which were writ-*

Yet there was, by reason of a fierce flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. I heard it also proclaimed to them that attended on the man that sat on the cloud, '*Gather together the tares, the chaff, and the stubble, and cast them into the burning lake.*'

And with that, the bottomless pit opened just whereabout I stood; out of the mouth of which there came in abundant manner, smoke and coals of fire, with hideous noises. It was also said to the same persons, '*Gather my wheat into my garner.*'

And with that *I saw many caught up and carried away into*

ten in the books, according to their works.

Dan. 7.10. *A fiery stream issued and came forth from before him.*

Mat. 3.12. . . . but *He will burn up the chaff with unquenchable fire.*

Mat. 13.30. . . . *Gather ye together first the tares, and bind them in bundles to burn them.*

Mal. 4.1. . . . and all the proud, yea, all that do wickedly, *shall be stubble.*

Mat. 13.40. *As therefore the tares are gathered and burned in the fire. . . .*

Mat. 13.42. *And shall cast them into a furnace of fire.*

II. Thes. 1.8. *In flaming fire taking vengeance on them that know not God.*

Rev. 20.14. *And death and hell were cast into the lake of fire.*

Mal. 4.1. . . . and the day that cometh *shall burn them up. . . .*

Luke 3.17. . . . *will gather the wheat into His garner.*

Mat. 3.12. . . . *gather His wheat into the garner.*

I. Thes. 4.17. *Then we which are alive and remain shall be*

the clouds, but I was left behind. I also sought to hide myself, but I could not; for the man that sat upon the cloud still kept his eye upon me. *My sins also came into my mind*; and *my conscience did accuse me* on every side.

caught up together with them in the clouds to meet the Lord in the air.

Rom. 2.15. Which show the work of the law written in their hearts, *their conscience* also bearing witness, and *their thoughts* the meanwhile *accusing* or else *excusing* one another.

I. Using the above as a guide, deal similarly with the following passages: —

- a. Stage V, page 102, lines 2-14.
- b. Stage IX, page 164, lines 1-25.
- c. Stage X, page 182, line 9 to page 183, line 31.

II. From the diagram given above, one may see that Bunyan makes use of his knowledge of the Bible in various ways:

1. He quotes passages entire, with little or no alteration in wordings.

2. He makes direct use of words or phrases.

3. He paraphrases and amplifies Bible thought and phraseology, adapting these to the context.

4. He uses Bible imagery.

(a) Classify the references given above arranging them under the four headings indicated.

(b) Classify in a similar manner references from other passages which you may have chosen to study.

Theme Topics: — 1. The Bible and Bunyan.

2. Bunyan's Debt to the Bible.

EXERCISE XII

For each stage of Christian's journey make a list of: —

1. The obsolete words used by Bunyan.¹

¹ The notes will give much of this information.

2. Words used by Bunyan with meanings now obsolete.
3. Obsolete grammar forms and usages.
4. Idiomatic expressions not now in use.
5. Words now in current use with which however you are not familiar and which you do not commonly use.
6. The metaphors and similes used by Bunyan. Does he draw his figures from many sources? Classify them as to source; i. e. *army, the Bible, household life, nature*, etc.

EXERCISE XIII

In Bunyan's vocabulary, words of Saxon derivation are in the large majority. This is owing to the fact that Bunyan had small acquaintance with books and no knowledge of the rhetorical niceties and circumlocutions of learned discourse. His style is a curious combination of homely peasant speech and the English version of the Bible. He throws the simple, direct prose of everyday life into the dignified cadences of the King James Version, and embellishes the whole with the oriental imagery of the Scriptures. "To the scholar, to the man of letters, *The Pilgrim's Progress* is a classic of the Saxon tongue." (Lewis) "Ninety-three per cent of his vocabulary is Anglo-Saxon. In some of his pages there is not a word of more than two syllables." (Cheever)

In the description of Christian's fight with Apollyon (Page 76 line 31 ff.) underline all the Latin derivatives.

In Spenser's description of the combat between the Knight and the dragon in the *Fairie Queen* (Canto XI, Book I) find all the Latin derivatives.

Compare the two passages in point of vigor and vividness. Which combat is the more spirited? Which the more awful? Make a comparison between the fearsomeness of the dragon and of Apollyon. Which conception do you think the nobler? Which the more modern?

Theme Topics: — I. The Saxon Element a forcible Factor in Bunyan's Vocabulary.

2. Bunyan tells "the Highest Truth in the Commonest Words."

EXERCISE XIV

In writing on the style and work of Bunyan, able critics have made the comments given below, which may form the basis for class work. Passages which justify the words of the critics should be selected, and these may furnish subject matter for verbal reports or written exercises.

1. "Bunyan's language is terse and idiomatic."
2. "He has the rare faculty of using no unnecessary words."
- "There is never a superfluous detail."
3. He is "powerful and picturesque from concise simplicity."
4. He is "condensed, severe, and naked in his style."
5. "The tinker is a great master of character and fiction."
6. *The Pilgrim's Progress* "is the matchless and inimitable crystallization into imaginative art of the whole system of Puritan Protestantism."
7. Bunyan's mind was so "imaginative that his personifications become men."
8. "His English is full of imagery, but is never obscure."
9. "His English is plain but never vulgar, homely but never coarse, and still less unclean."
10. "The great charm which pervades all Bunyan's writings is their naturalness."
11. "The vocabulary is the vocabulary of the common people."
12. "The characters are drawn with the firmest fidelity to truth."
13. "The realistic element gives the great allegory its special interest."
14. "His common sense is extraordinarily close-packed and hard."
15. "Throughout *The Pilgrim's Progress* are evidences of strong human sympathy and a kindly indulgence for the weak and erring among our fellow-men."
16. "Its dramatic power is wonderful. Every character is distinct and real."

17. "*The Pilgrim's Progress* is marked by dramatic unity. The episodes by the way never draw us so far aside that we forget the main story, but rather contribute to its effect."

18. The dialogues "between qualities in his dream" have "great dramatic effect."

EXERCISE XV

A study of Bunyan's character development resolves itself into two parts:

(1) Bunyan's methods of character portrayal; (2) The intrinsic truth or value of Bunyan's character sketches.

1. (a) In *The Pilgrim's Progress* study Bunyan's methods of characterization. State whether any one method predominates.

(b) Note Bunyan's remarkable skill in hinting at character by means of proper names. What qualities do these names typify? Give instances of names which strike you as being particularly suggestive of character. Cite examples of name-sequence; i. e., the related nomenclature that often exists in connection with any one character, his place of abode, his ancestors, his friends, etc. May this method of characterization be followed by most writers? Divide the characters into two kinds: (1) those which seem merely the abstractions their names imply, and (2) those that seem human.

(c) In a close analysis of Bunyan's methods note whether spiritual or physical qualities prevail; whether descriptions are long and detailed, or short and suggestive, vague or definite.

(d) Explain the relation of character to action in *The Pilgrim's Progress*.

(e) Give instances of characters which seem likeable or human and name those traits which make them so.

(f) Make detailed suggestions for two or three illustrations which might accompany an edition of *The Pilgrim's Progress*.

2. Justify the following comments:

(a) "Bold personifications as they are, and to some extent exaggerated types of some leading vice or virtue, they are not mere pale shadows, like the characters in most allegories, but beings of flesh and blood like ourselves." (Venables)

(b) "They are English men and women of his own time." (Venables)

(c) "Bunyan's genius in indicating character and his command of his mother-tongue are nowhere more apparent than in the happily chosen designations given to his personages and their dwelling-places. The name of the man himself, of his parents, of his relations, and of his home, set him before us in a few masterly touches." (Venables)

Theme Topics: — 1. Bunyan's Method of Character Portrayal.

2. Character Sketches in *The Pilgrim's Progress*: an Appreciation.

3. Bunyan: a Painter of Men and Women.

4. Christian and Faithful: a Comparative Study.

5. Characteristic Nomenclature in *The Pilgrim's Progress*.

QUESTIONS FOR STUDY OR EXAMINATION

1. Give a brief sketch of Bunyan's life, stating the main facts concerning his (a) parentage; (b) education; (c) occupation; (d) marriage; (e) religious belief; (f) preaching; (g) imprisonment; (h) writings; (i) death.

2. To what extent did political events affect the career and life of Bunyan?

3. Name Bunyan's chief works.

4. Give a brief sketch of Bunyan's character, describing his moral and spiritual struggles, and telling how these terminated.

5. In what respects may *The Pilgrim's Progress* be likened to a novel? In what respects does it differ from a novel?

6. To what extent is *The Pilgrim's Progress* realistic and to what extent imaginative?

7. What are the sources upon which Bunyan drew in writing *The Pilgrim's Progress*?

8. If you were arranging a child's edition of *The Pilgrim's Progress*, what parts of the book would you shorten or omit entirely?

9. By comparing the experiences of Christian and Faithful in crossing the Valley of the Shadow of Death, draw a conclusion about

the religious temperaments of the two men. Why did Faithful not meet Apollyon?

10. Are there any sections of the book by the omission of which you think the whole might be made more artistic and interesting?

11. If we had no historical record of Bunyan's career, and were obliged to construct this from *The Pilgrim's Progress* alone, how much might we deduce concerning Bunyan's life and character? In this respect compare the book with that one of Shakespeare's plays with which you are most familiar.

12. What are the literary characteristics of *The Pilgrim's Progress* which justify Mr. Woodberry in saying that Bunyan was "a master of English prose"?

13. Wherein does the theologian's interest in *The Pilgrim's Progress* lie? The child's interest? Why has the book remained so generally popular through over two centuries?

NOTES

(The numbers in heavy type refer to pages and lines.)

23, 2. den. The den signifies Bedford Jail, where Bunyan was a prisoner at the time he wrote *The Pilgrim's Progress*.

23, 7. Isa. 64.6; Luke 14.33; Ps. 38.4; Heb. 2.2.

23, 11. Acts 2.37.

24, 4. Compare these lines with another quotation from Bunyan in which he writes of himself: "Sometimes I have been so loaden with my sins that I could not tell where to rest nor what to do; yea, at such times I thought it would have taken away my senses."

24, 28. Acts 16.30.

25, 3. Heb. 9.27; Job 16.21, 22; Ezek. 22.14.

25, 8. Tophet. The valley of Hinnom, held in special abomination by the Jews. The refuse of Jerusalem was carried there to be burned, and as the flames issued from it almost constantly, it became a "type of hell." See Isaiah 30.33.

25, 17. Matt. 3.7.

25, 21. Matt. 7.13, 14.

25, 24. Ps. 119.105; 2 Pet. 1.19.

25, 35. Luke 14.26; Gen. 19.17.

26, 2. Jer. 20.10.

26, 24. 2 Cor. 4.18.

26, 26. Luke 15.17.

26, 31. 1 Pet. 1.4; Heb. 11.16.

27, 2. Luke 9.62.

27, 16. "Some of the choicest examples of Bunyan's racy vernacular appear in the marginal notes—those 'windows,' as Bunyan calls them . . . to cast light upon the text." (Venables)

27, 19. Heb. 13.20, 21.

28, 16. Titus 1.2.

28, 20. Isa. 45.17; John 10.28, 29.

28, 24. 2 Tim. 4.8; Rev. 3.4; Matt. 13.

28, 27. Isa. 25.8; Rev. 7.17; 21.4.

28, 30. Isa. 6.2. Look up the words "seraphims" and "cherubims" in the dictionary and criticize their form here.

28, 32. 1 Thes. 4.16, 17; Rev. 7.17.

29, 2. Rev. 4.4; 14.1-5.

29, 6. 2 Cor. 5.2, 3, 5.

29, 11. Isa. 55.1, 2; John 6.37; 7.37; Rev. 21.6; 22.17.

30, 14. **Evangelist.** Note the literal meaning, *a bearer of good news*, and the archaic meaning, *the gospel* or *a writer of the gospels*.

30, 23. Ps. 40.2.

31, 5. Isa. 35.3, 4.

31, 7. **sixteen hundred years.** What does this indicate as to the date when this book was written?

31, 26. 1 Sam. 12.23.

32, 29. 1 Cor. 7.29.

35, 14. Mt. Sinai typifies the stern, relentless character of the Old Testament religion as opposed to the merciful character of Christianity. The idea here is that adherence to a code of morals is in itself insufficient for salvation. Compare Faithful's punishment by Moses with this passage.

35, 27. Ex. 19.16, 18.

35, 29. Heb. 12.21.

37, 13. Heb. 12.25.

37, 17. Heb. 10. 38.

37, 27. Matt. 12.31; Mark 3.28.

37, 36. 1 John 4.5.

38, 3. Gal. 6.12.

38, 16. Luke 13.24; Matt. 7.14.

38, 24. Heb. 11.25, 26.

38, 29. Mark 8. 35; John 12.35; Matt. 10.39; Luke 14.26.

39, 3. Gal. 4.21-27.

39, 24. Gal. 3.10.

40, 13. Ps. 2.12.

40, 23. Matt. 7.8.

41, 8. This sentence is inimitable as an example of terse expression. The very baldness of the description intensifies the sense of danger one has from the account.

43, 2. **dumps.** Note Bunyan's humorous attitude.

43, 10. John 6.37.

43, 18. **is.** Note the colloquial use of the singular for the plural.

43, 24. Matt. 7.14.

44, 31. Note the confusion of pronouns.

44, 35. This man is John Gifford, who, after leading a wild life, settled down in Bedford as a Baptist minister. He exerted great influence over Bunyan.

45, 1. 1 Cor. 4.15; Gal. 4.19; 1 Thes. 2.7.

46, 6. Rom. 7.9; 1 Cor. 15.56; Rom. 5.20.

46, 16. John 15.3; Eph. 5.26; Acts 15.9; Rom. 16.25, 26; John 15.13.

47, 34. Luke 16.25.

48, 5. 2 Cor. 4.18.

48, 29. 2 Cor. 12.9.

49, 25. Acts 14.22.

50, 6. The picture that follows may have been suggested by "The Relation of the Life and Death of John Child," and "The Relation of the Fearful State of Francis Spira." (Moody)

50, 25. Note Bunyan's splendid metaphors.

51, 5. Heb. 6.6; Luke 19.14; Heb. 10.28, 29.

51, 9. This passage points to Bunyan's belief in an unpardonable sin.

52, 32. Such dreams as this, Bunyan himself commonly had. See *Grace Abounding*.

54, 11. Zech. 12.10.

55, 33. John 10.1.

57, 3. Gal. 2.16.

60, 20. Rev. 2.2.

62, 11. Mark 13.34.

62, 35. Japhet. The third son of Noah.

62, 36. Shem. The oldest son of Noah.

64, 1. These characters represent three poor women, members of that congregation under Mr. Gifford, which Bunyan joined. In their own little Bedford world they were known as "Sister Bosworth," "Sister Munnes," and "Sister Fenne." Their words, it is said, first opened Bunyan's eyes to his spiritual ignorance. "One day, in a street in Bedford, as he was at work in his calling, he fell in with three or four poor women sitting at a door in the sun talking about things of God." "Bunyan left the women and went about his work but their talk went with him." This was the beginning of Bunyan's religious life.

66, 26. Heb. 11.15, 16.

68, 1. Gen. 19.14.

69, 6. 1 John 3.12.

70, 34. Heb. 11.33, 34.

72, 7. Isa. 33.16, 17.

73, 24. Christian's common-sense logic is always refreshing.

74, 7. Note the ludicrous effect of this serious discourse between the matter-of-fact Christian and the "disdainful" Apollyon.

76, 31. "The description of the fight which follows is justly celebrated for its vigor and simple intensity. It is easy to see that Bunyan has a genuine English delight in a good hand-to-hand set-to." (Moody)

80, 29. All-prayer. Bunyan gives us no clear idea of what sort of weapon this is, unless it is a figurative reference to the prayer that follows.

80, 34. Bunyan here describes his own peculiar religious experiences. "I walked to a neighboring town, and sat down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to; and after long musing, I lifted up my head; but methought I saw as if the sun that shineth in the heavens did grudge to give me light; and as if the very stones in the street and tiles upon the houses did band themselves against me. Methought that they all combined together to banish me out of the world. I was abhorred of them, and unfit to dwell among them, because I had sinned against the Savior."

81, 16. Bunyan here represents the awfulness of uncontrollable thinking.

81, 32. Moody calls attention to "these formal enumerations of simple matters" in which "we cannot help perceiving a little humorously Bunyan's sermonizing habits."

83, 17. Bunyan did not foresee the strength the Papists were soon to show in England.

84, 11. avenger of blood. Among the ancient Hebrews the nearest of kin of a murdered man, whose duty it was to pursue and slay the murderer.

88, 12. This signifies the struggle between the flesh and the spirit. Rom. 7.24.

88, 30. This man, Moses, stands for the rigid justice of the old Mosaic law. He is not in league with Adam the First.

96, 22. This is a striking example of Bunyan's homely but powerful comparisons.

102, 2. Rom. 10.10; Phil. 1.27; Matt. 5.9; John 24.15; Ps. 50.23; Job 42.5, 6; Ezek. 20.43.

112, 9. their trial. See Macaulay's *Essay on The Pilgrim's Progress*. "One of the most remarkable passages in *The Pilgrim's Progress* is that in which the proceedings against Faithful is described. It is impossible to doubt that Bunyan intended to satirize the mode in which state trials were conducted under Charles II. The license given to the witnesses for the prosecution, the shameless partiality and ferocious insolence of the judge, the precipitancy and the blind rancor of the jury, remind us of those odious mummer-

ies, which from the Restoration to the Revolution, were merely forms preliminary to hanging, drawing, and quartering."

118, 9. By the introduction of two other pilgrims, Faithful and Hopeful, Bunyan not only adds variety and interest to the narrative but, by their conversation and histories, provides an opportunity for expounding his entire system of belief.

139, 14. damnable. A reminiscence of Bunyan's early habit of profanity.

144, 31. brisk lad. Ignorance is one of Bunyan's most naïve characters. He belongs with Talkative; the pair of them are unexcelled for subtly humorous portraiture.

149, 12. Christian rather enjoys his position as Hopeful's spiritual conductor.

158, 9. Paraphrase this expression, and all similar phrases not explained in these notes, as: "let fly at them"; "in a hubbub"; "close with him for life"; "mend their pace"; "jump with them in all things"; "since this is the height of thy stomach"; "like one upon whose head the shell is."

164, 15. Matt. 11.28; 24.35; Ps. 95.6; Dan. 6.10; Jer. 29.12, 13; Ex. 25.22; Lev. 16.2; Num. 7.89; Heb. 4.6.

177, 24. This passage is singularly characteristic of Bunyan's power to imbue at will, with sweetness and rare charm.

180, 17. "The description of the passage through the river of death and the ascent to the Celestial City is one of the most impassioned and poetic in English literature." (Moody)

182, 29. Heb. 12.22-24; Rev. 2.7; Rev. 3.4.

182, 36. Rev. 21.1.

183, 3. Isa. 57.1,2.

183, 8. Gal. 6.7.

183, 12. 1 John 3.2.

183, 13. Isa. 65.14.

183, 26. 1 Thes. 4.13-16; Jude 14; Dan. 7.9, 10; 1 Cor. 6.2, 3.

185, 25. bells. "A pathetic reminiscence of Bunyan's own boyish delight in bell-ringing from which he had so much pains to win himself." (Moody)



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